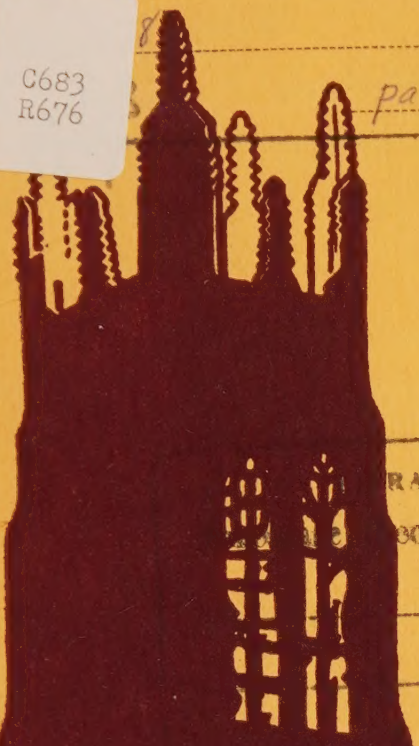
LIBRARY OF
Bonsbrake Theological Seminary
C683
R676
pam.

May 1949

VOLUME XXI—NO. 3

RARY OF
eological Seminary
JUN - 7 1949



The Colgate-Rochester BULLETIN

The Colgate-Rochester Divinity School Bulletin

VOLUME XXI No. 3—PAGES 1–65

Acting Editor
HARMON ROBERT HOLCOMB

Business Manager
FREDERICK ALBERT PIOTROW

MAY, 1949

¶ Published six times each year, in October, January, March, April, May, and June, by the Baptist Education Society of the State of New York, at Rochester, N. Y. Entered as second-class matter April 11, 1913, at the post-office at Rochester, N. Y., under the Act of August 24, 1912. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 30, 1930.

¶ Copyrighted by the Baptist Education Society of the State of New York.

On November 8, 1929, at the inauguration of Albert W. Beaven, Dr. Robins offered the prayer given in part below. This month, as a new president is inaugurated, friends of Colgate-Rochester will voice the spirit of the prayer anew.

O THOU *unfailing and holy One, God of our fathers, known of old, God of the living, not of the dead, Spirit of all Truth, Redemptive and enabling Love, we seek Thy presence this hour in deep consciousness of our dependence upon Thee.*

We thank Thee for the memories that make bright the occasion which we honor today, for the century and more of history, for the great traditions and the great names which adorn our past. Yet, O God, we come to Thee with a very definite desire in our hearts that tomorrow may lead us out into new adventure, into the building of a greater structure upon the foundations which have been laid.

We pray Thy blessing, our Father, upon all who participate in this occasion, upon those who shall bring to us at this hour the challenge and uplift of their thought. And we pray especially, O God, for Thy servant who is this day recognized, in this formal ceremony, as appointed of Thee to the headship of the institution in whose name we are met. Wilt Thou endue him with Thy Spirit. Wilt Thou quicken his courage, broaden his vision, and give to him in greater power those qualities of leadership which he will need in the years that lie ahead. Make this an occasion of special blessing in his life. Beyond all the glamor and circumstances of this academic occasion, may he glimpse the simple and yet lofty ideal of a Kingdom of Righteousness and Truth which shall abide forever.

Give unto us, O God, by the enduement of Thy Spirit, something of the quality of that Matchless Life, that through Thy holy presence we may incarnate that power afresh in the life of our day.

We bring Thee our praise, we offer Thee our gifts, we prefer our petitions, in the Name of our Lord Jesus Christ. Amen.

CONTENTS

FRONTISPIECE, *facing page 4*

PART I

PAGE

IN MEMORIAM - - - - - - - - - - 4

HENRY BURKE ROBINS 1874–1949 - - - - - - 5
Ernest William Parsons

UNDER THE LAW OF LOVE: A SERMON - - - - 9
Henry Burke Robins

CREDO - - - - - - - - - - - - 15
Henry Burke Robins

POEMS AND HYMNS BY HENRY BURKE ROBINS - - 17

SELECTIONS FROM THE RELIGIOUS PHILOSOPHY OF HENRY BURKE ROBINS - - - - - - - - - 31

PART II

DIVINE MALADJUSTMENT - - - - - - - - 47
Albert Terrill Rasmussen

PART III

THE ANNUAL REPORT OF THE PRESIDENT - - - - 56

THE ANNUAL MEETING OF THE BAPTIST EDUCATION SOCIETY OF THE STATE OF NEW YORK - - - - - 63

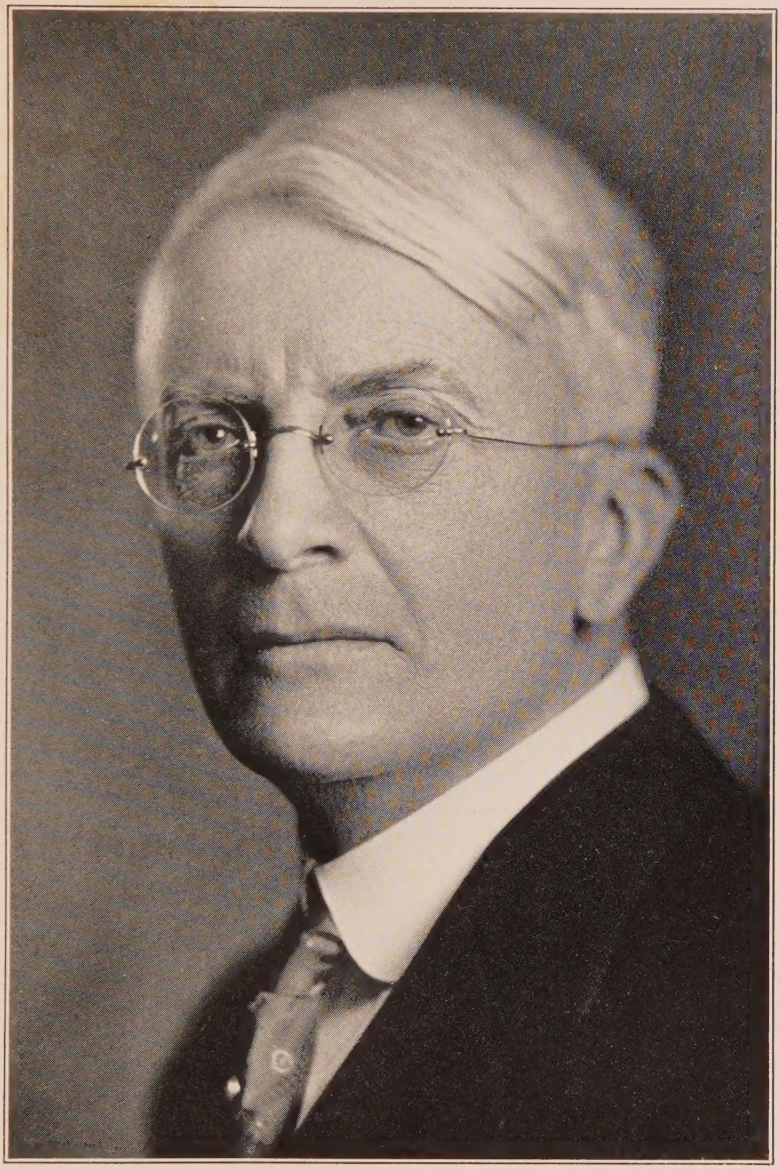
IN MEMORIAM

On Friday, March 11, Emeritus Professor Henry B. Robins passed away in Orlando, Florida, where he and Mrs. Robins had resided since his retirement in 1941. For twenty-eight years Dr. Robins held the Augustus Hopkins Strong Chair of History and Philosophy of Religion and Missions here on the Divinity School faculty.

Emeritus Professor John B. Anderson, assisted by Reverend Joseph H. Vatcher ('16) and Dr. Charles H. Rust, conducted the funeral service on Sunday afternoon, March thirteenth in Orlando, Florida. On the Hill at a noon meeting of faculty, students and friends, Dr. Parsons paid tribute to the life and works of his colleague. Convocation week was opened on Monday night, April eighteenth, with a Service of Tribute in Music and Litanies for Dr. Robins at which the Divinity School Chorus sang a number of his hymns and anthem lyrics. At the Alumni Banquet on Thursday evening, April twenty-first, Dean Emeritus Glenn B. Ewell read a memorial message written by Emeritus Professor John B. Anderson, and the Alumni joined in singing Dr. Robins hymn, "Of One Blood Are All Created."

On Sunday, April twenty-fourth, the Reverend Albert M. McCartney ('43), minister of Rochester's Baptist Temple where Dr. Robins was for many years an active member, conducted a memorial service in connection with the regular hour of morning worship. Prayers and hymns written by Dr. Robins were used, and Dr. Ernest W. Parsons delivered the sermon.

It is to his memory in appreciation of the many contributions that he made to the life of this school during his twenty-eight years of distinguished service that the following pages of the bulletin are dedicated.



Henry Burke Robins

Digitized by the Internet Archive
in 2026

https://archive.org/details/colgate-rochester-divinity-school-bulletin_1949-05_21_3

HENRY BURKE ROBINS 1874–1949

ERNEST WILLIAM PARSONS

DR. HENRY BURKE ROBINS passed from this life on March 11, 1949, at his home in Orlando, Florida. This simple statement will arouse emotions and awaken memories in an unusually large number of people. Among them will be his colleagues, active and retired, long generations of students whose indebtedness to him is great, missionaries and converts in the missions of China, the Philippines, Burma, and India who recall his wise counsel, his sympathetic understanding, his instructive and inspiring addresses to them on the occasion of his visits to these fields. There will be his associates on the various Boards of which he was a member, and a wide circle of others who were influenced by his quiet goodness. In reality, although his voice is stilled, he still speaks with eloquence and power.

He was born in Harlan, Iowa, on July 8, 1874 and much of his educational training and early service was in the middle and far western parts of this country. He was a graduate of William Jewell College, receiving from that school the degrees of Bachelor and Master of Arts. His theological course was taken in Rochester Theological Seminary, where he gained the degree of Bachelor of Divinity in 1905. A pastorate of two years in Oregon City, Oregon, was followed by a period of some years as professor of Systematic Theology in the Pacific Coast Seminary, now the Berkeley Baptist Divinity School. In 1910 he entered the University of Chicago as a Rochester fellow, pursuing graduate studies in Systematic Theology and in New Testament. He gained the degree of Master of Arts in 1911 and in 1912 was awarded the degree of Doctor of Philosophy with great honor.

He returned to his position in Berkeley in 1912, but a year later he was called to the faculty of Rochester Theological Seminary as professor of Religious Education and of the History and Philosophy of Religion and Missions. These were comparatively new fields just entering theological curricula and the work was of a somewhat pioneer character. Dr. Robins laid firm and enduring foundations in this too extensive field. In 1923 he was relieved of the task of teaching Religious Education when Dr. Frank Otis Erb assumed that duty. He was free to focus his attention and effort on the Philosophy of Religion and it was here that for the ensuing eighteen years he made a major contribution to his classes.

As a colleague he was ideal. Hardworking and painstaking he carried his share of the load. He was finely cooperative and met fully his quota of extra-curricular duties. Those who worked with him came to value highly his considered judgments and his constant loyalty. His lectures were "good measure, pressed down, and running over" and they were always the "finest of the wheat" at his disposal. He was a good philosopher, careful, cautious, and balanced in his views, but holding them with conviction. He was respected by the leaders in his field. His eminence in the areas of thought and instruction was recognized by the University of Rochester which in 1932 conferred upon him the honorary degree of Doctor of Divinity.

During these busy years of teaching he rendered conspicuous service as a member of the American Baptist Foreign Mission Board (including a term as president) and as a member of the boards of West China Union University and Shanghai University. For many years he served as dean of the Rochester School of Religious Education, a community service where he and several of his colleagues gave, without remuneration, time and talent in the endeavor to improve the church schools of the area.

But it was not what he did that was most important, but what he was. For those who knew him best there is the sadness of farewell, but there is also a welling spring of gratitude that they were granted to know the inner quality of one of whom it can be said without exaggeration that he was a strong saint of God. He did not talk easily about his personal religion; there was no need to do so, he lived it with such quiet and natural persistence. He never lowered his ideals, but he was in sympathetic understanding with those who reached those of lower height. Amid the cross currents of striving philosophies he remained a firm believer in a God who was a very great person. It was no superficial belief but a conviction based upon profound interpretation of science and philosophy. To many a questioning student he was like "the shadow of a rock in a weary land." Strong in his own convictions he was patient with those who did not share them. Refusing to impose his own thoughts he led his students in their own explorations of truth. He could not tolerate, either in himself or in others, failure to be true to the best one knew.

Students of his day will remember gratefully the profound and practical thoughts to which he gave utterance in his addresses in Chapel. Always one came away with the impression that a good man had

spoken. In his prayers he revealed the strength, the reasonableness, and the simplicity of his faith and confidence and hope. He had not come upon it easily. His striking words

"Better a day of faith
Than a thousand years of doubt!
Better one mortal hour with Thee
Than an endless life without!"

are autobiographical in no small measure. It was easier to believe in the better things of the human spirit when he was near.

Always modest in his attitude toward his own accomplishments he was diffident to a degree regarding his poetical abilities. In recent years he has consented to the publication of a few of his religious poems. There remains a considerable amount that has not yet seen the "light of common day." But the little we have shows the quality of the poet. At the dedication of the present Divinity School buildings he reluctantly composed, at the request of the writer of this tribute, the dedication hymn which began

"Not in the cosmic vast alone
Hast Thou Thine awesome dwelling-place;
Thou in the midst of life are known,
Here may Thy servants see Thy face."

Perhaps his best known hymn is the one entitled "Eternal Spirit, Evermore Creating," the second stanza of which represents so much of his religious conviction and hope

"O Thou in whom a holy fulness dwelleth,
Who hast the mystic fount of life within,
Whose quick'ning Spirit where it listeth telleth
How man may triumph over death and sin—
Flood Thou our souls, Thou presence purifying,
Help us our battle for the right to win!"

His One Hundred and Fifty-first Psalm has given vision and comfort to many since it was written. The deep experience and radiant hope of its last stanza is doubly significant since he has left us.

"When I was at Death's door,
He closed it and led me away.
Surely He will be there
when I must pass through."

Those who knew Dr. Robins will rest assured that such comfort was his.

He belongs to the best traditions of the Colgate-Rochester Divinity School and of the institutions which preceded and formed it. He was devoted to truth and was fearless in its presence. But the beauty of truth lay in its incarnations where its transforming powers were seen. His truth was never abstract, it was always vital. So persons were his interest rather than remote ideas or objective things. Realistic in his recognition of human shortcomings he gloried in human progress in the social and spiritual realms. He believed that fine and redeeming living was the cooperative task of God and the human spirit. This was his evangel, and at times it flamed.

While others were impressed by the high quality of his living he himself was persistently humble. He wanted to be so much more than he was and he hoped and worked to that end. There was strong courage in his personality, and the invasion of what was right as he understood it met that courage head on. His was an instinct for the best, and his was a joy in attaining it. In a true sense it could be said of him as was said of one of his great teachers, the late Ernest DeWitt Burton, that he was "conscience incarnate."

There are inspiring memories for all who knew him and influences whose ministry will not end with his passing. Many appreciative utterances will be made concerning him, but none truer than that of a man whom Dr. Robins had met only in the way of business service who said on hearing of his death, "A great, good man has left us." And so it is.

One further word must be written and it concerns his relations with the churches in which he and Mrs. Robins had their membership. Of three of these the writer can speak from personal knowledge. In the First Baptist Church of Berkeley, California, where he was a member for six years and acting minister for one year he left an impression and a memory that was at once inspiring and challenging. But it was in the two churches in Rochester, the Park Avenue Baptist Church and the Baptist Temple, especially in the latter, that his finest contribution as a working member was made. From private member, through services on various boards, to a most acceptable preacher he rendered services the results of which are great and lasting. Recollections of his strong character, his patient wisdom, his wise counsel are many and vivid. In all these relationships it can truly be said of him that he is of "blessed memory." Those who thus lived and worked with him pay him the merited tribute involved in the words "a great Christian." And he was.

UNDER THE LAW OF LOVE*

HENRY BURKE ROBINS

1 Corinthians 16: 13

"Watch ye, stand fast in the faith, quit you like men, be strong.
Let all that ye have to do be done in love."

FIRST century Christianity, whatever else may be said of it, glimpsed a type of personality in community which was something new under the sun; it underscored a complex of motives in the main neglected by the pace-setters of that and every other century about which we know anything. A good part of what is known as First Corinthians was written with the very practical intent of enveloping this ideal with meaning and emotion to such an extent that it should lay hold upon the readers or hearers of this letter and channel their lives. In the view of the great Apostle, the freedom of a Christian man is at the very antipodes from the libertarian's. Necessity is laid upon the Christian; every Christian, as Paul said of himself, has a stewardship laid upon him. He is free, yet bound. He is not his own; he is, as Paul phrases it, bought with a price. To put it into different terms, the Christian is bound by the nature of the ideal of life to which he has committed himself. He must be true to himself that he may not be false to any man, but he must equally be true to every man that he may not be false to himself.

Nowhere in the whole Pauline corpus is the matter more luminously set forth than in 1 Corinthians thirteen. There is a better way of exhibiting the Christian life than by the exercise of "pneumatic" gifts, as for example, in the speaking with tongues by which many were coming to set great store. Better than any or all of these gifts, better by far, is the possession and cultivation of a new spirit, the new and unique motivation of the Christian way of life, which the Apostle calls "love." The significance of the new spirit is to be seen not alone in the personalities to whose motivation it contributes the dominant pattern, but in the new type of community which it makes possible. One might almost say, indeed, that it is the essential spirit of community, the only spirit by which, in any age, enduring community can be realized. If this factor is submerged or lost, Christianity, it is safe to say, is deprived of its most distinctive emphasis and its most creative asset.

* This sermon was preached in the Samuel Colgate Memorial Chapel on October 28, 1941.

Some will incline to say, I am well aware, that this Pauline inquiry into the "fruits" of the Spirit as distinguished from the "gifts" of the Spirit is both irrelevant to our modern world and exceedingly inept at such a time as this. These fruits of the Spirit, it is intimated, may have functioned very well within the limits of Paul's *Interims-Ethik,* but stress upon them today can only contribute to the building of a vast illusion, an all-enveloping unreality. What we need is to be realistic, to face the facts. That is, indeed, just what is most needed at this moment; but if the major thesis of the Pauline contention holds, as touching the Christian way of life, it is wholly unrealistic to ignore it when the supreme crisis is upon us. My contention is that it cannot be ignored or abandoned in any age without Christianity's losing its most distinctive and creative aspect. And for this reason, Christianity, even more than democracy as a political pattern, is today "on the spot." I am not debating the necessity of the use of force; I am rather raising the question how force can be used in this or any age in keeping with the dominant law of love. Whether or not the counsel of Theodore Roosevelt, to "walk softly but carry a big stick" is the acme of worldly wisdom, both for the individual and for the nation, is not my query. I recall a missionary physician who went about doing good, but carried a big stick through the streets of his Chinese city; anyone who is aware of the love of Chinese street dogs for foreigners will understand why Dr. Barter carried that shillelah. It is the dominant motivation of Dr. Barter's healing ministry which is here the issue. I am concerned rather with the question of what shall be the major controls of life. Follow the Apostle Paul across Europe, clean to the pillars of Hercules perhaps, and you will discover that, under the law of love as he was, there was nothing "namby-pamby" about his behavior.

I am greatly inspired by the fact that modern wars cannot be waged by armies of mercenaries. You have to persuade your soldier, conscript though he may be, that he is a crusader, "making the world safe for democracy," for communism, for fascism or what not, before you can command all that he has to give, before you can persuade him that the supreme sacrifice may be worth what it costs. In a word, you have to sell him a compelling idealism before you can get all he has of efficiency and devotion. No matter how rotten the Elder Statesmen of a particular country may be, no matter how immoral and selfish their ultimate aims may prove, their propaganda must pay its compliment to ideality and to virtue. This in itself is an indication that there is some-

thing basically sound in the soul of the people. They do not want war, but they very much want a better world, and they can be persuaded that the only way to get it is to fight for it.

We are confronted by what threatens to become indeed total war, the kind of war from which no nation or individual can escape. It is safe to say that the vast majority of the human family did not want war, though not a few wanted a way of life which makes for war. But the little people, the common folk who have to make up the armies and to fight the battles in any war, did not want war. Nor do the powers who have reluctantly found themselves thrust into war in the interest of saving their liberties look with complacency toward a state of perpetual warfare or of uncertain and heavily armed peace. I think that the most conservative among us must grant a marked difference between a war of aggression and a war of defense, though, once started, it is evidently all too easy for the defender to become an aggressor. Total war puts a strain upon one's allegiance to standards of honor, the precedents of international law, and all "rules of the game." War in the very nature of the case, when it runs to its desperate length, ceases to be a sporting proposition. I vividly recall a conversation which I had with an able young Polish military engineer as we crossed the Atlantic together in 1928. He had been doing some special work in Massachusetts Institute of Technology, and was returning to Poland. I dilated upon the horrors of war, upon the terrible visitation of disease, poverty and death which it brings upon innocent combatants, and upon the passionate spirit of revenge which so widely arouses among peoples who suffer its worst ravages. He admitted all that, but held nevertheless that the war system embodies an indispensable good; but for wars, he argued, peoples would become soft and flabby; they need war to temper and harden their bodies and their spirits. It seemed unthinkable to me that a man as enlightened and cultured as this young Pole should argue for the perpetuation of war as a necessary human discipline. I think that there must be very few on the side of the Allies who would approve that point of view today. However, war is a stern and enveloping reality, even for those who abhor the war-system. One cannot determine his duty as a Christian at the present hour without taking account of it. The Christian accordingly may find himself in an all but impossible situation, subject to tensions of a sort which those not so placed cannot imagine. For it is just here in the un-ideal, in the tragic situation, that

his loyalty to the Christian faith and way of life must triumph, or the Christian faith itself be betrayed.

The perplexed Christian hears many voices. It is a source of weakness to the Christian cause that there is so far from unanimity of opinion among his counsellors. Those who take a radical stand against participation in war should recognize that their brethren who oppose them are not necessarily any less interested in peace than themselves; they differ rather in the issue of the means by which peace may be established, once war is waged by those who, as they believe, know no other argument but force. On the other hand, those who argue for the fullest participation of the Christian in a war of defense, particularly if they are ministers of the Gospel, ought to recognize the liabilities to which they are exposed, brought to light by Abrams in his *Preachers Present Arms:* even the minister may become little more than a shouter for revenge! War, like politics, makes strange bedfellows: England and America the allies of Russia: Communism and Capitalism, the lion and the lamb, lying down together! My whole interest this morning is that the Christian Church, more than ever in time of war, shall maintain the uniqueness of its witness; and all Christians, whatever their attitude toward participation in war, will agree to the difficulty of doing it. Abandoning those absolutes which once were his anchor, the Christian may be lost upon the sea of relativities. But there can really be no difference of opinion about the paramountcy of the claim of love. No genuinely integrated personality can be achieved on any other basis; no enduring society can be reared on any other foundation.

In the text which I read to you at the beginning of this address, Paul balances his exhortation, "Quit you like men, be strong," by a fresh enunciation of his guiding principle, "let all that ye have to do be done in love." But who has ever yet known the rule of love in human society? Only in part, and here and there, it has to be acknowledged. Dr. William Arnold Stevens used to say to us, of the words of Paul, "His words are things!", meaning thereby that they are so substantial that you can take hold of them; they are not slippery, weasel words. In the hands of the great Apostle this word "love" was something you could grasp, cling to, live by. *Agape* stood for the mightiest motive in human experience. "Love," says the Apostle, "never fails!" Experienced as the love of Christ, he tells us, nothing can break it down: "Who," he cries, "shall separate us from the love of Christ?—tribulation, anguish, persecution, famine, peril, sword?—Nay, not one of them." The word

is a mighty one. The Christian Epic climaxes it thus: "God so loved the world!" It can say nothing so revealing, nothing so compelling, about God. Now this word, indicative of the central attribute of Deity, was employed by Jesus and by Paul to state what must be the supreme and all-tempering attribute of the Christian. One is to love God with all his being, and his neighbor as himself! One is even to love his enemy! And this is the supreme test of Godlikeness.

I do not think that anyone can come away from a careful study of the New Testament ethic of love with the notion that love as thus presented is a mere diffusive sentiment. On the contrary, it is nothing less than the law of life, the supreme rule of interpersonal behavior. The old English word *charity* no longer translates it; and the alternative English word, *love*, used as it is to denote romantic love, aesthetic preference and this foundation virtue, has been so bandied about that it has lost its sharpness. But the reality of *agape,* the very term itself coined in the mint of Christian experience, is the most searching concept in the Christian vocabulary. It is pointed, poignant, not to be relegated by convenience or mass pressures. The Christian must judge himself in the light of it.

War may have the one relative virtue of compelling us, if we are still far enough removed from the actual combat to do some reflecting: against its lurid background we may see outlined the inequities, the disproportions, the defects and sins of our peace-time civilization. We may come to value, because we are in danger of losing them, such freedom and opportunity as our heritage has brought us. One is amazed at the amount of this sort of reflection that is going on in Britain, under the very ramparts of her defense. We may be led by the bitter searchings of war, if it stop short of annihilation, to recognize our own social sins. I am greatly encouraged concerning the vitality of British Christianity by the fact that so many Christian leaders are engaged in realistic social thinking. But there is an equal hazard that war may lead us—us Americans, shall we say?—to arrogate a claim to democratic virtues which we do not possess or practice as a rule, and to attribute to the enemy *en masse,* all the malign and devilish qualities which human history reveals. That the Christian must love his enemy does not signify that he must condone manifest evil-doing, or cease to condemn actual atrocities, if any when they are adequately attested; it means rather, first of all, that he must earnestly seek to pass honest judgment on his own behavior, which may have had in it the roots of

enmity; and, secondly, that he must seek to conceive and to shape a pattern of behavior which will not only not provoke to enmity, but which will provide a bridge of good will between man and man, between nation and nation; and, finally, it means that responsibility for the initial overtures of good will rest with him, and not with his enemy. When love comes down out of the clouds, dons workaday homespun, and walks this earth in the sincere and inclusive fashion thus indicated, there will be a new and different spirit in our human relations.

The fact is that, actual combat apart, all the war-time problems and peace-time problems: problems of egoism, acquisitiveness, rivalry; problems of competition for a place in the sun, for world markets, for colonies, for raw materials; problems of exploitation, of the clash of races, of cultures, of idealogies, of national ambitions; problems of population pressure, of subsistence, of plenty and scarcity; problems of personal ambitions, where captains of industry or kings and emperors, or some unknown upstart—finding his opportunity—decide to cash in on the world's unrest and its back-lying inequities.

The Christian has the impossible task of finding his way in such a world, of voicing the new conscience of the eternal order amid the shifting scenes and the confusions of the temporal, of bearing testimony to the possibility of a different way of life, a new world-order, in which the principle by which he endeavors to shape his own personal life shall be the dominant human motive. Love must become a working principle; it must be channeled through the waste places of our industrial civilization; it must suffuse our human relations with a good will so effective that the social process itself shall become an unqualified instrument of human good. If I were a young minister, it seems to me that I could do no less than dedicate my life to this cause. And I should recall once more, as a vital challenge to one who faces such an age as this, the words of the Apostle, when he says, "Quit you like men, be strong. Let all that ye have to do be done in love!"

> Gird us with Thy strength, O God, we pray, that, standing amid the confusions of the present time, we may bear our uncompromised witness, by word and deed, to the Godlike life and the divine society to which Thy righteous purpose and Thy constraining love forever impel us. In our struggle with the powers of darkness, may truth and righteousness prevail. May we indeed stand fast; and may all that we have to do—whether it be pleasant or grevious—be done in love! Amen.

CREDO *

Henry Burke Robins

I believe in one Almighty Spirit, in some true sense the Father of our spirits and the source of our universe; a Being who is perfect purity and undying love; who values human personality above every other fruit of his creative power; and who will ultimately establish his creation as a perfect moral universe.

I believe that in Jesus Christ our humanity may behold the completest historic manifestation of spiritual sonship—that relationship which God wills to establish with every child of the race; and that the marvellous spiritual insight of Jesus, his unique balance of character, his uttermost self-devotement, make him the competent spiritual guide and savior of all who will follow him.

I believe in the capacity of the human spirit for the loftiest attainment of moral personality, for friendship with God, and for fellowship in his creative work; that this capacity is at once an expression of the Divine Will and a costly racial achievement, imperfectly realized and grasped by even the best of men as yet; that this capacity is incalculably jeopardized by the strength of appeal inherent in the powerful but archaic complex of instinct belonging to an earlier and more imperfect stage of life, which complex when undisciplined and unresisted becomes a basis of a permanently sinful character; and that this capacity is yet further menaced by the crystallization in institutions, in literature, and in social sentiment and activities of the perversions of instinct based upon a more primitive past.

I believe in human brotherhood as the will of God and the goal of history; that this experience and relation is grounded in the social nature of human personality, which as it comes more and more to self-realization demands the brotherly ordering of all life about it both as the condition of its own well-being and as an expression of a developing sense of justice and good-will; that human brotherhood has found an ideal expression in the teaching of the Christian church which has supplied it with the indispensable religious basis

* This "Short Statement of Some of the Chief Things I Believe" was written by Dr. Robins on June 10, 1917.

and in part in the practice of the church, which has endeavored to make all men Christian brothers, especially through its missionary activities; but that this human brotherhood is to find an extension and a completer realization which shall apply it to all of life's institutions, relationships and tasks, thereby making religion, brotherhood and life coincident and coextensive.

I believe in the duty and privilege of all who cherish such ideals and who in some measure realize the goods of life to communicate these ideals and goods to those less fortunate: that, in such a world as this, the way that Jesus chose when he said "I am among you as he that doth serve" is the only worthy course; and that this obligation cannot be met by anything less than a fellowship with the unprivileged, the exploited, the sinful, such as shall assure them of goodness and of God.

I believe in the life everlasting because I believe in God.

There is a noble phrasing of [essential freedom] in terms of religion in the English Prayer Book, one which marks the dividing line from that most tyrannous of all servitudes, superstition, by recalling the dignity of man in relation to things divine. It is that which conceives of the Deity as one "whose service is perfect freedom." It was, we suppose, penned by Thomas Cranmer, for it occurs in the first form of the Prayer Book in 1549. But it was the rephrasing in modern terms of that still more daring paradox which already for a thousand years had been chanted in the Gelasian Sacramentary, "Cui servire regnare est" ("To serve whom is to reign"). From the concept of power to that of freedom was a vast and fateful step, one for which the world was not yet ready in Cranmer's time. It is a poignant commentary upon pioneering in the realm of thought that the hand which wrote the English text was the one which a few years later was burned in the fire of persecution. The thought of Cranmer remains, however, a living challenge to those who, in the name of truth, would rob it of that freedom to explore the mysteries of life and the world by which alone truth can be found. (*James T. Shotwell*)

POEMS AND HYMNS BY HENRY BURKE ROBINS

Of the eleven poems and hymns which follow, all but the final poem have had previous publication, most of them in the Bulletin. *Professor James Dalton Morrison has included the first six in his volume,* Masterpieces of Religious Verse, *Harper & Bros., 1948.*

The music for "Better a Day of Faith" was written by Dr. Edwin McNeill Poteat and presented to Professor Gustav A. Lehman. Sung by the Divinity School Chorus, it has been in frequent demand, and we are grateful to Mrs. Robins and to Dr. Poteat for their kind permission to publish it here. The printed poem may be found in either Dr. Morrison's collection or the Bulletin, *Vol. XIX, No. 1, October, 1946, p. 7.*

Of One Blood Hath God Created *

Of one blood hath God created
Every kindred, tribe and tongue;
He is every fane and altar,
Though man's empire be far-flung;
Even though some flout the others,
Underneath are they blood-brothers;
And shall learn, some crucial day,
How to walk a common way.

God of all the warring peoples,
Still art Thou the God of Peace;
Love art Thou, but Love in sorrow,
Wounded until wars shall cease;
Until Right shall win, our burden
Thou, too, bearest; 'tis the guerdon
Of that dauntless Saviour-hood
Which shall rear the common good.

Keep before us, clear, the vision
Of Thy Holy commonwealth;
Guide us, Thou in each decision;
Save us from the subtle stealth
Which would fill our souls this hour
With race-hatred, lust of power,
Alienate our life from Thee
And Thy Kingdom, yet to be.

May we, with the Man of Sorrow,
Tread the dangerous path of duty;
Seeking not our own, but serving,
May we grasp, O Lord, the beauty

* Christian Worship, a Hymnal, The Judson Press, Philadelphia, Penn., No. 510. First published in *The Bulletin,* Vol. XIII, No. 1, Oct., 1940, p. 1.

Of Thy Holiness, wherever
Flames a Love that faileth never,
Burning out the waste and dross,
Saving men from shame and loss.

Grant to us a sense of presence:
Make us all aware of Thee;
May Thy Holy Love unite us
In the bond that sets men free—
Free to understand each other,
Free to claim each as his brother,
Free to build in unity,
Free, O God, yet bound to Thee.

Tune: *Zurich* (in some hymnals, *Darmstadt*)

THE CITY OF GOD *

O God, Thy heavens, in the hush of night,
So awesome, with their galaxies alight,
Stir to their depths our silent, brooding souls,
As, all above, the wondrous scroll unrolls.

In tones more awesome than the scene we scan,
Thy Voice bespeaketh, in the heart of man,
A way of life comporting with Thine own,
Who hast not left us in the dark alone,

But Who, throughout our tragic night, art nigh,
In deep compassion ever standing by,
Until awakened, we shall seek Thy face,
Thou Lover of our sadly stricken race.

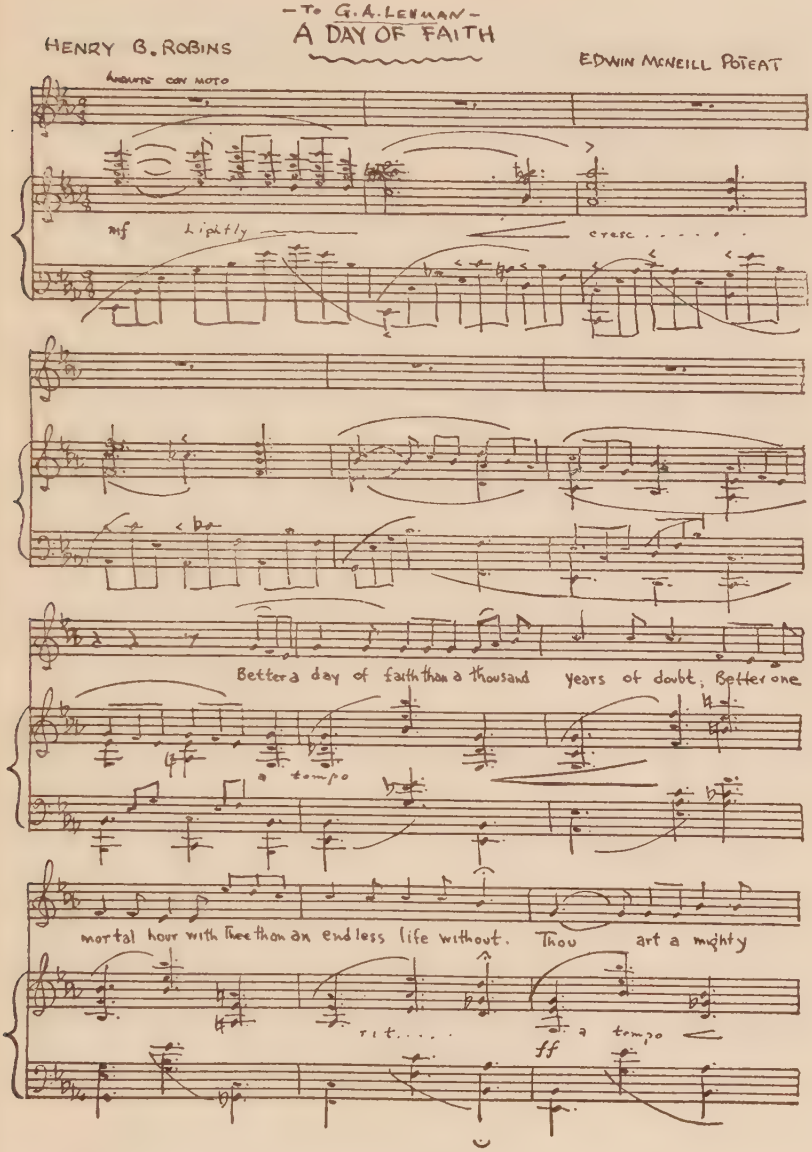
O Living Spirit, all our powers reclaim;
Let Thy compassion set our souls aflame;
Form Thou in us a purpose true and pure,
That what we build together may endure.

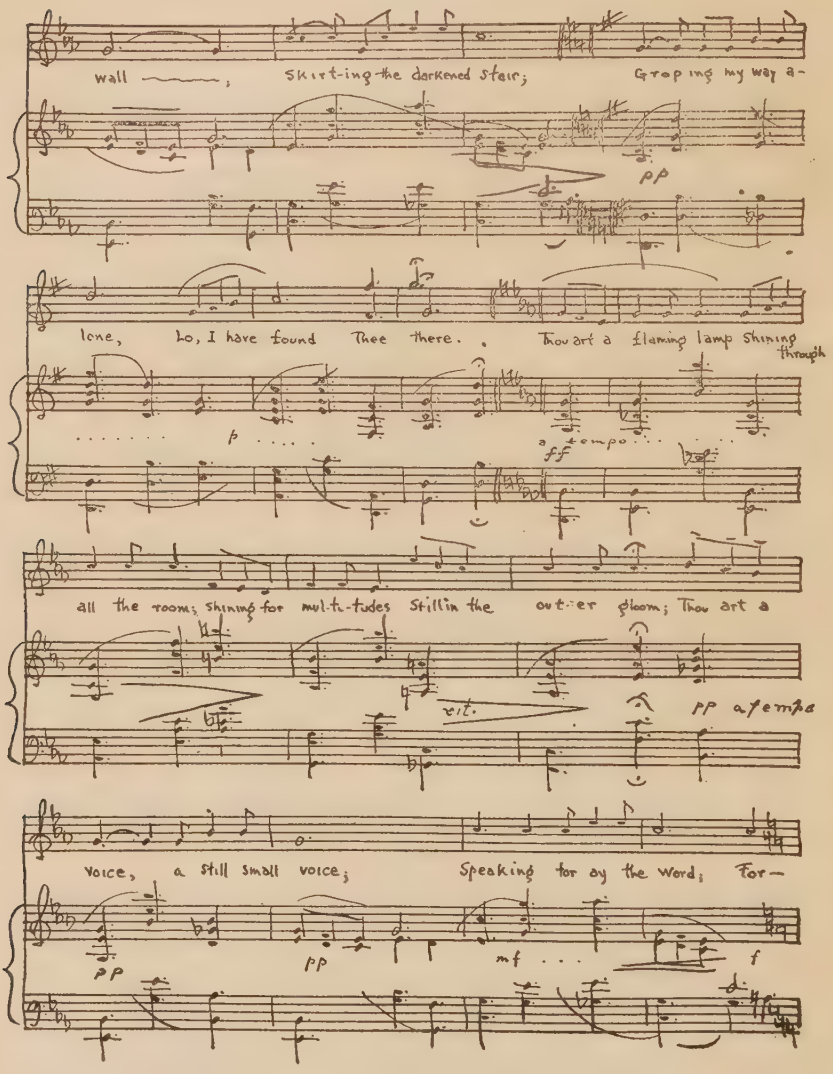
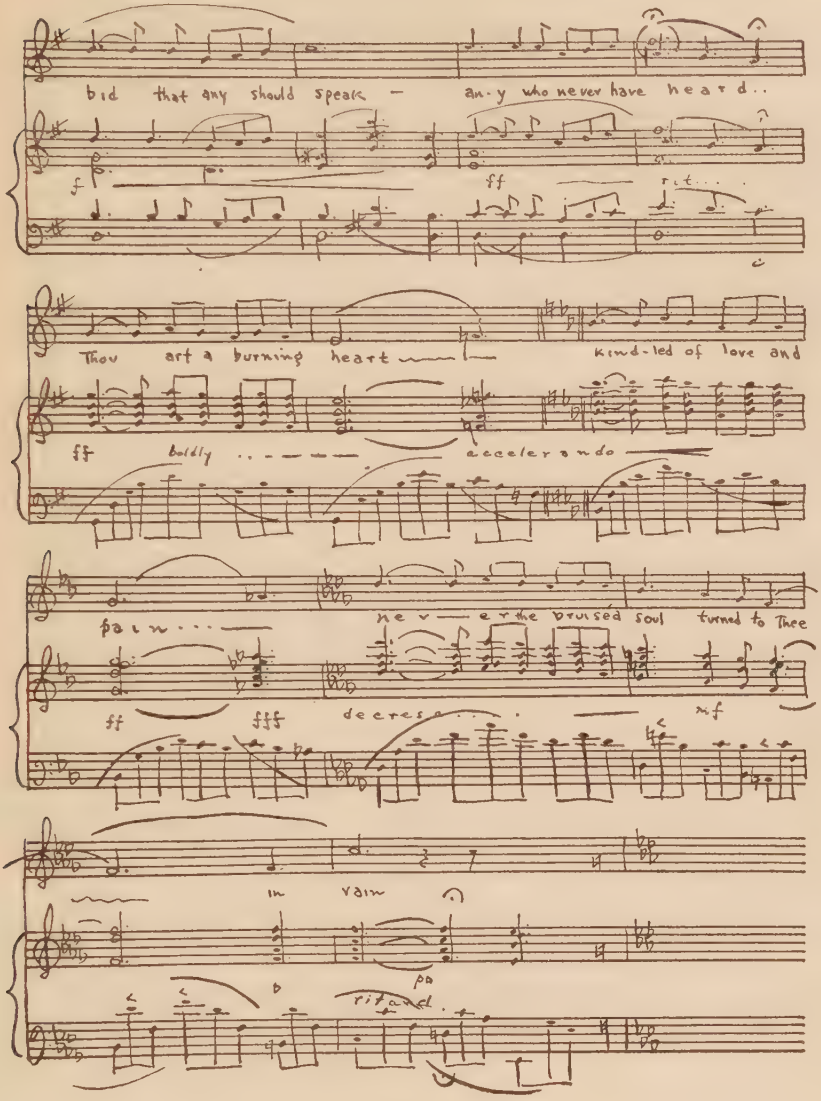
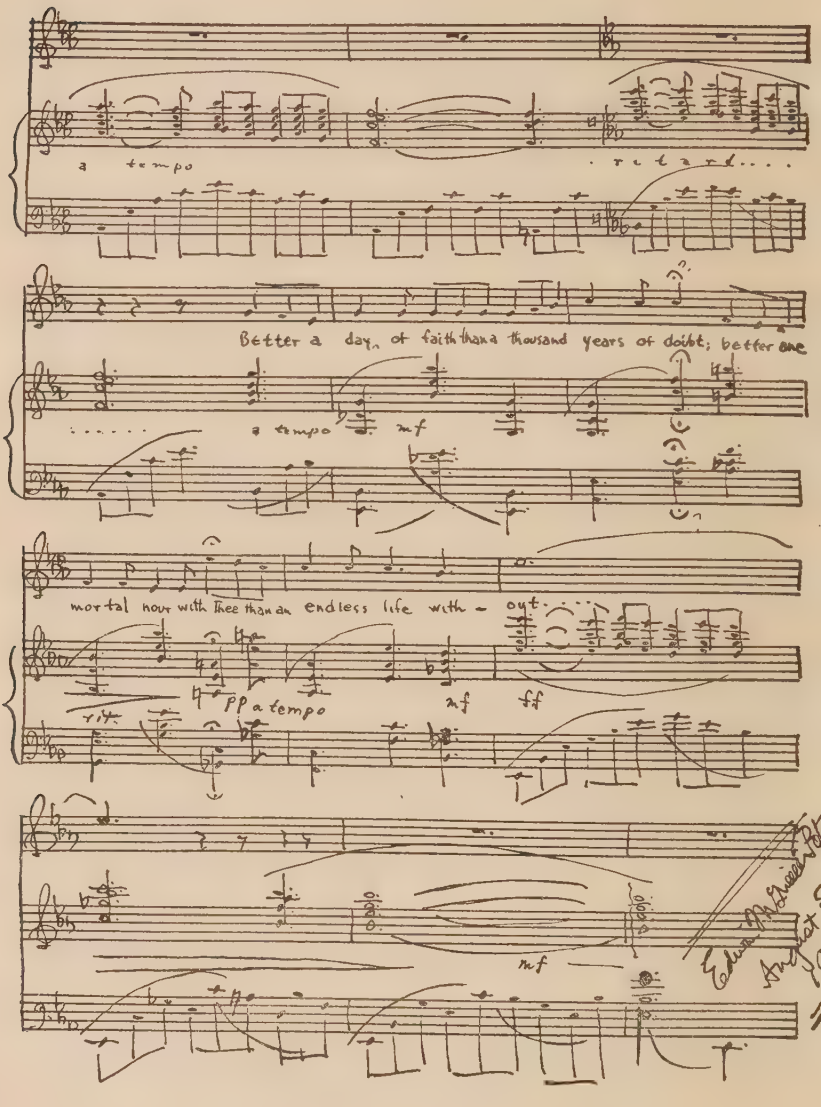
High on the mountain of Thy holiness
Above the fogs, where Thou canst own and bless,
Help us the City of our God to build
Where all Thy plan for us may be fulfilled.

Then hither from the shadows yet shall throng
The multitudes unblessed, to join the song
Whose joyous note shall fill the earth again:
"To God be glory! Peace, good-will to men!"

Tune: *Morecambe*

*Reprinted from *The Bulletin,* Vol. XIII, No. 4, May, 1941, p. 108.


-To G.A.LEHMAN-
A DAY OF FAITH
HENRY B. ROBINS
EDWIN McNEILL POTEAT
Andante con moto
mf
Lightly
cresc.
Better a day of faith than a thousand years of doubt; Better one
a tempo
mortal hour with Thee than an endless life without. Thou art a mighty
rit.
a tempo
ff


wall ~~~~~, skirt-ing the darkened stair; Grop-ing my way a-
pp
lone, Lo, I have found Thee there. Thou art a flaming lamp shining through
p
a tempo
ff
all the rooms; shining for mul-ti-tudes Still in the out-er gloom; Thou art a
rit.
pp a tempo
voice, a still small voice; Speaking for ay the Word; For—
pp
pp
mf
f

bid that any should speak — any who never have heard..
f
ff
rit...
Thou art a burning heart — kind-led of love and
ff
boldly
accelerando
pain...
never the bruised soul turned to Thee
ff
fff
decrescendo
mf
in vain
pp
ritard.

a tempo
ritard....
Better a day of faith than a thousand years of doubt; better one
a tempo
mf
mortal hour with Thee than an endless life with - out.
rit.
pp a tempo
mf
ff
mf

Eternal Spirit, Evermore Creating *

Eternal Spirit, evermore creating,
Throughout Thy living universe far-flung
Thy purpose throbs in pulses unabating,
Thy glory by the morning star is sung—
Yet this fair earth is in the shadow waiting
Where human hearts by bitterness are wrung!

O Thou in Whom a holy fulness swelleth,
Who has the mystic fount of life within,
Whose quick'ning Spirit where it listest telleth
How man may triumph over death and sin—
Flood Thou our souls, Thou Presence Purifying,
Help us our battle for the right to win!

Thrust from the mark by lust of exploitation,
Peoples once mighty bow them in the dust;
False pride of nations, racial exaltation,
Set armies marching, driven by their lust—
God of the Nations, Ruler of Creation,
Thine arm can save, in Thee alone we trust!

O Thou from Whom all our discerning cometh,
Thou Light of Lights, flood our dim souls this hour!
Out of the depth which Thy compassion plumbeth,
Up from defeat to overcoming power
Lift us, we pray, unto a life triumphant,
And go before us, though the war-clouds lower!

Lost in the maze of purposes contending,
In the dark night of mortal strife and pain,
Spread Thou the mantle of Thy love unending,
Round the bewildered, and their way make plain!
Gird those brave souls, upon Thy will depending,
Who rise to build the common weal again!

O Thou on Whom our human good dependeth,
Who from of old hast been Thy people's stay,
Whose bounty like the gentle rain descendeth,
And like the dew is fresh from day to day,
Quicken our spirits, as we wait expectant,
That we may go in strength upon our way!

Tune: *Finlandia*

* This hymn was sung at the Chapel Service, January 11th, 1938, and is reprinted from *The Bulletin*, Vol. X, No. 3, February, 1938, p. 116. See also, *Christian Worship*, a Hymnal, The Judson Press, Philadelphia, No. 161. This is the complete version of the hymn; it contains two verses which may be unfamiliar to the reader.

A One Hundred Fifty-First Psalm *

The Lord is my friend, so I shall not be lonely
even in a strange land;
He is the Good Angel above my bed, so I
shall see the dawn.

Even though I wandered far from His counsel,
He did not desert me;
When I arose to return, it was His voice
that I heard.

When I beheld the glory of the West at eve,
I remembered Him;
The moonrise over the mountains was
the trailing of His mantle.

When the storm crashed against the mountain,
His almightiness pealed forth,
And the gray face of the desert whispered
His holy austerity.

As I entered the place of prayer,
I was strangely moved;
When I came away, I had said
not a word.

Yet, as I kept silence before Him,
He understood:
My soul was lifted as though
I had seen His face.

When I awoke in the night,
He possessed my thought;
And in the morning I turned a moment from my task
to speak of Him.

He has traveled further for me than anyone;
He has done more;
Yet there is no price upon Love,
and I cannot repay Him.

When I was at Death's door,
He closed it and led me away.
Surely He will be there
when I must pass through.

* Reprinted from *The Bulletin,* Vol. III, No. 4, March, 1931, p. 266.

A Hymn of Dedication *

Not in the cosmic vast alone
  Hast Thou Thine awesome dwelling-place;
Thou in the midst of life art known,
  Here may Thy servants see Thy face.

Life of our Life, Immortal Love,
  Thou art our quest in this glad hour!
Thee would we worship! From above,
  Send Thou, we pray, Thy Spirit's power!

Faith, on this height, her fane doth rear,
  Buildeth her altar unto Thee
Above the vale. Oh draw Thou near!
  Thyself transfigured let us see!

Spirit of God, this very hour,
  As we Thy hallowing presence seek,
Breathe Thou on us Thy girding power,
  And to our inmost spirits speak!

Take Thou the gift, Thou whom we name,
  Unto Thy uses dedicate!
Kindle the altar with Thy flame
  Which with our vows we consecrate!

May chastened glories of the years
  Upon these halls their halo shed,
As when an Inner Light appears
  To him who walks with softer tread.

May Life, illumined Life, be laid
  Over against earth's pain and loss!
May serving Love march unafraid,
  Living its faith, bearing its cross!

Life of our Life, Immortal Love,
  Thine is the altar, Thine the flame.
Kindle the altar from above!
  Take Thou the gift, Thou whom we name!

Tune: *Pentecost*

* This hymn was first sung during the service of dedication of the new buildings of the Divinity School on October 21, 1932. It is reprinted from *The Bulletin,* Vol. V, Nos. 1–2, November, 1932, p. 90. With minor alterations, and with verses one and four omitted, it was sung at the dedication of the Samuel Colgate Memorial Chapel early in the autumn term of 1936. The latter version was printed in *The Bulletin,* Vol. IX, No. 1, Nov., 1936, p. 2.

A Hymn of the New Age *

O God of life, who art the light
Of all earth's shadowed places,
Who shinest in the face of Christ
And myriad humbler faces,
Thou art the partner of our day,
Thy fellowship our guerdon,
Thou sharest aye the common lot,
Thine is the common burden.

Our God is where his people are,
In all life's normal actions,
In the high places, on the crest,
In the routine transactions.
He lifteth up the lowliest,
He hearteneth the weary,
And where the people walk with him
No path is longer dreary.

Proclaim, O Lord, thy message here
That every ear may hear it,
That every life may manifest
Thy new world's holy spirit.
Illumine thou our common life,
Make bright its pathways lowly,
That weary toilers all may know
Their humble tasks are holy.

"Thy Kingdom come, O God!" we pray,
Who hear the burdened sighing,
May its new spirit master us
While the old age is dying!
May all the ends we daily seek,
The common weal conserving,
Hasten the Kingdom of our God,
His holy purpose serving!

* First published in *The Pacific Baptist,* Oct. 31, 1912, p. 6. Verses four and five of the original have been omitted.

America, Beloved Land *

America, beloved land,
Where freedom's altar-fires still burn,
To thee once came the Pilgrim band,
And hither still the peoples turn;
Whatever evil men may do,
God keep thee true! God keep thee true!

* Sung at the public opening of the Divinity School, Sept. 24, 1942. First published in *The Bulletin,* Vol. XV, No. 2, December, 1942, p. 52.

O thou to whom our fathers turned
When it was dark on every hand,
Whose presence as a beacon burned
Or ere they reached this favored land,
Thou, through the night, until the dawn,
Didst lead them on! Didst lead them on!

In Thee alone put they their trust,
Nor feared to cross the storm-swept main,
And though long since they lay in dust,
Sweet freedom's dream was not in vain:
Now children's children to Thee cry:
Still be Thou nigh! Still be Thou nigh!

Though tyranny and might oppress,
And multitudes for freedom long,
The mighty God shall bring redress
And hope again burst into song;
He with a new-born liberty
The world shall free! The world shall free!

O land we love, America,
Through mankind's night of fear and pain,
Sing freedom's glorious aria,
Till morn shall break in joy again!
May God, thy God, establish thee
In liberty! In liberty!

Tune: *Melita*

Oh, For One of the Days of Old!*

The multitudes run to and fro in the land,
And at every city's gate do they gather,
Crying "Preparedness! Preparedness!"
The tumult of their agitation ascends unto very heaven.
But is there no sure word of God unto this generation,
No seer, diviner, or prophet who can discern the signs of the times,
And who shall stand and cry, "Thus saith the Lord!"?

O my country, my country, thou art at the cross-roads of history,
At the parting of the ways!
Tomorrow thou becomest a combatant,
Defender of Empire and protagonist of Trade,
Turning from thy high calling
As arbiter and pathfinder among nations.

* First published in *The Pacific Baptist,* March 4, 1916, page 8.

Beware lest this vast enginery of destruction
Prove thine own undoing,
Shattering the ideals which thy past hath so painfuly builded!

O my country, my country, they challenge thee
In the name of all the patriot virtues; they cry unto thee,
"Defend thy liberties!" But this know,
That when the evil day shall come
All the patriot virtues will they force to the defence of Trade
And the maintenance of commercial supremacy.
Great is Trade! When her claims are uncontested
She smiles and lifts above her head the lamp of Prosperity;
But when the avenues of commerce are blocked
She stands with drawn sword, and in the name
Of all the patriot virtues calls thy sons to her defence.

And wilt thou rear this Babel, summoning thy sons and daughters
To its vain refuge? For is it not a vain refuge?
Which of the nations hath achieved preparedness?
Which can face the day of reckoning with herself?
It is a vain refuge, for it can but sacrifice
Both manhood and treasure in the empty immolation of war!
Wilt thou, then, play the modern Sisyphus,
Vainly rolling thy stone of preparedness
Up thy hill of fate? Wilt thou, then,
Revert across millenniums to the barbarous status
Of thy forgotten forbear, slowly treading the jungle
With uplifted club?

Oh, for one of the days of old
When the mouthpiece of God was a man,
Standing at the crossing of the highways,
In the king's palace, or by the Temple stairs,
Crying, "The Lord God Almighty saith it!"
Oh, for that day of days when One,
Who spake as never man spake,
Challenged the deaf ears of his generation
With his, "But I say unto you!"

The River *

O mighty stream, from far Thibetan heights
Where reign perpetual snows, through grassy steppes
And mountain moorlands bleak, through canyons dark
And sinuous, thy rushing, swirling torrent sweeps.

* Reprinted from *The West China Missionary News,* Vol. XXIII, No. 3, March, 1921, page 4. This poem was brought to our attention by Dr. David C. Graham ('11), who was host to Dr. Robins in China.

Past the wide reaches of Szechuan, majestic stream,
Thy waters surge, whose yearly ebb and flood
Are life and death to the whole countryside.
The terraced hills, with growing crops that deck
The green mid-winter fields; the orange lands,
With vivid-hued and luscious fruit; the groves
Of bamboo and the verdant hillocks, where
The banyan lifts in solitude above
Some ancient shrine; the hamlets, sheltering
Their hearths beneath the thicket's screen; the towns,
Whose wealth and squalor hide behind thick walls,
Whose narrow streets are full of teeming life
From dawn to dark—these all depend on thee,
O mighty Yangtze!

The veil of gray that mantles all the scene;
The mist that swathes the mountains, dropping
Dew at daybreak o'er the hills and gentle rain
At night upon the terraced fields; the haze
That wraps the distance in enchantment, still
Revealing range on range beyond, whose lure
Is mystery—these are thy gifts, O stream,
O mighty Yangtze!

The stalwart mountains could not stay thy course:
Through barrier after barrier hast thou carved
Thy path—the grandeur of the Gorges is
Thy handiwork! Age after age hath Thor
Upon the ridged hills his hammer flung;
Age after age and year by year hast thou
Thy waters gathered at the flood, to hurl
Them at the mountain walls. And now at length
Thy waterway we thread in wonder, for
Our minds are slow to compass what we see
O mighty Yangtze!

Nor is the marvel less that man hath launched
Upon thy swollen breast his puny craft,
By frail cunning mastering thy might,
And made a way for trade, for intercourse,
For warfare and the arts of peace. O stream
Thou art a harbinger of death to some;
But unto myriads thou bringest life:
For on thy highway travels all that makes
The total of our common good, and chief
Of all its manifold, the Lamp of Life,
O mighty Yangtze!

When Comes Life's Twilight *

When comes Life's twilight and its sun sets low
Beneath the rim of my familiar world,
I shall lie down to sleep
Beneath the sheltering dome of night
With calm assurance in my breast
That He who framed the worlds
And bade the aspiring soul set forth
Upon its journey through this maze
Of time and space will waken me anon
And I shall mount His Holy Hill
And see at last the Eternal City,
Which I have as yet but glimpsed afar,
Where dwell in Light unfading and in Purity
The myriads of His pilgrim sons and daughters,
Bound by His Love in true community forevermore.

* Mrs. Robins selected this poem to be included by Dr. John B. Anderson in his memorial message to the alumni. It was read by Dean Emeritus Glenn B. Ewell at the Annual Roll Call, April 21, 1949, during Convocation Week.

"The revelation of God means that it belongs eternally to His nature not to be content to direct the world according to His own wise love, heedless of our misunderstanding, or to offer us His fellowship, heedless of our alienation, but that He must seek to overcome, in the freedom of a true reconciliation, our misunderstanding and our alienation." (*John Oman*)

. . . . . .

". . . if some one were in ecstasy like St. Paul's and knew of an ill person who needed from him a small broth, I consider it far wiser that you willingly leave your ecstasy and serve in greater love the needy one." (*Meister Eckhart*)

SELECTIONS FROM THE RELIGIOUS PHILOSOPHY OF HENRY BURKE ROBINS[1]

I. RELIGION IN A SCIENTIFIC CULTURE

A. Limitations of a Scientific Approach to Religion

1. "The scientific is at least one indispensable function of human life on its highest level. With all its evident tentativeness, perfectibility and pragmatic character, there is no alternative to science in the ranges of human experience where it applies.

"While the dogmatic scientist may at times insist that science is wholly inerrant and demonstrable, the more candid scientist, admits, when it comes to his broader generalizations, that here, as in other phases of the human adventure, probability is the guide of life. Attempting to work out his table of 'frequencies,' he is soon at the end of his tether, for non-quantitative types of probability seem to predominate in the broad field of human experience. After all, statistical and analytical laboratory procedures apply to the merest fringe of that total of reality with which human experience has to do. Standing upon that fringe, science modestly admits its limitations. The ultimate factors of human experience seem to defy and escape its processes, to be, in other words, incommensurables." *

* "Scientific Method and the Quest for God," *The Bulletin*, Vol. III, No. 1, October, 1930, pp. 59–60.

2. "Religion wears a different mien for those who approach it from within. Nor does this at all discount the effort of moderns to view religion objectively, scientifically, realistically. It still is true that those who approach religion from within the shared experience become aware of factors which wholly escape those who approach it from without.

"The only way properly to appraise religion, we are told, is to stand outside, in complete detachment, with no personal stake whatever in the question whether religion's essential claim is true or false. Only so, we are told, can one be scientific. So the anthropologist approaches the phenomena of religion, of which he finds evidence far back in pre-history; so the historian construes religion as he finds it a force or a pattern within some particular historic culture; so the psychologist, the sociologist and the comparativist construe religion as it appears within or disappears from the contemporary scene. All too often, as it emerges from this objective analysis and scrutiny, it appears something like a chronological table, a chart of scientific reckon-

[1] In order to conserve space, neither the paragraphing nor the sequence of sentences in the original version has been preserved.

ings, a curve of probability or a neatly arranged and labelled series of museum specimens.

"Is not one who has spent a good part of his professional life attempting to deal with religion objectively betraying the very cause he had espoused when he so characterizes the scientific approach to religion? Not at all, he believes, and for the reason that the scientific appraisal of religion has never been his primary interest. Long before he had any scientific interest whatever in religion, he found himself within the religious community, and to some extent a participating member of it. The result is that, all along, he has felt the inner tensions, the stress and urge of religion, within himself. Nor is it, in his judgment, the business of the science of religion to furnish the frame of reference for which the inner experience of religion so insistently calls." *

* "Religion From Within", *The Bulletin,* Vol. XIII, No. 4, May, 1941, pp. 121–122.

B. Values in a Properly Understood Scientific Approach to Religion

1. "This intimation that it lies outside the specific province of the science of religion to outline the frame of reference which alone can make religion, or life itself, significant, is not at all meant to indicate that the religious sciences—as the psychology of religion, the history of religions, comparative religion—have no contribution to make to the meaning of religion within the frame of reference for which the inner experience of religion calls. For certainly that wider frame of reference is not to be discovered by some mere mortal leap beyond the phenomenal world, the world to which science addresses itself. He does not further this cause who sets off upon some mystical quest or other and wholly ignores the technique of inquiry with which scientific method would supply him. Even granting that there is some such Beyond, it could never be known except as in some sense already Within. If the God of theistic faith were Wholly Other, as has been alleged, He could never be known, even by revelation (if something of an Irish paradox may be allowed). Quite the contrary, then, to what may hastily have been assumed, we must set great store by what a purely objective approach may afford us. Indeed, ere we are done, we may seem to be tending toward the other extreme." *

* "Religion From Within", *The Bulletin,* Vol. XIII, No. 4, May, 1941, p. 122.

2. "Science integrates religion with the rest of life. I am happy to know that it is no alien in the human household, that it is as inevitable as the emergence of human hopes and fears, of human

purposes and ventures. I am glad, moreover, to get something of a picture, a pattern if you will, of its articulations. Yet I am still sure that, if I am ever to know it, I must share in it, I must know it from within." *

* "Science in an Age of Faith", *The Rochester Theological Seminary Bulletin,* May, 1927, p. 13.

3. "The fact is that in the human personality as we know it two realms unite, the measurable, ponderable world of science and the incommensurable, unreportable world of religion. The former is a world of measurement, the latter a world of value. And yet they are not two worlds in any absolute sense at all. Science warns us against the notion that there are two worlds. There may be two functions within one world, but there is one world. We may analyze it into two: spiritual and physical, good and evil; and there need be no slurring over of any aspect of it; yet it is one world. . . . Science has made it impossible to locate God anywhere but here; either, as Paul put it, 'in him we live and move and have our being,' or the faith in him has become an impossible one. An immanent God, difficult as it may be to save him from merging with the totality of things, is far easier to reach through religious experience than a God localized yonder. Religion will end by being just the commerce of the soul with this intimate, answering cosmic environment, which supplies the tinge of awe and the thrill of affection and the buoyancy of hope as one ventures from the old familiar paths to new and untrod ways; which more than anything else, perhaps, challenges to rectitude and the discovery of rectitude.

"Science suggests that we make more of the massive body of accumulated religious experience which lies just at hand. A more truly experimental attitude in religion would involve the sifting of this vast body of accumulated material which the science of religion, through the history of religions, the comparative study of religion, and the psychology of religion, is giving us in orderly, analyzed result. There we find the fruitful alternatives in humanity's venture of religion; there we find how the life of the spirit has been integrated and made to triumph over every hindering claim; there we may discover the more approved technique of expression and direction, suited to every stage and type of human experience; there we may win fruitful suggestions for the more intelligent and better-ordered formulation of our approach to the unseen world in collective and private worship.

"Science intimates that the only God in whom it is longer possible to believe is one who has never left his world. It suggests to us that there is at this moment in operation a creative process the life of which no epoch of beginnings could possibly rival.

It partly lifts the veil which hides a world of wonder incomparably more amazing than that suggested in the remarkable story of creation in the Book of Genesis. If we but knew the tithe of what co-ordinated science is at this moment saying, we should hear a still, small voice, 'Take thy shoes from off thy feet, for the place whereon thou standest is holy ground!'" *

* "Science in an Age of Faith", *The Rochester Theological Seminary Bulletin,* May, 1927, pp. 17–20.

II. ROOTS OF A RELIGIOUS VIEW OF THE WORLD

1. "It seems sometimes to be forgotten that the race dwells within the Ultimate, that is, within a genuine and valid experience of it, throughout successive epochs whose formative concepts and vocabularies change. This is not to equate the controlling ideas of an earlier generation with those of a later. It is merely to affirm the objectivity of that which serves as the matrix and the stimulus of a growing human experience. . . . The quest is not toward the winning of God, but toward the winning of new appreciations, new and intelligent responses, fresh and more adequate conceptual imagery. The explanation of all theology is that the race *has* a religious experience which it seeks to interpret. It already has an experience; it is living within the experience. The reference of that experience to the contemporary enveloping social complex, confounds a chief conditioning factor with a logically adequate and satisfactory principle of explanation. God is not the social complex; he is that which alone accounts for it.

" . . . . A proper use of inductive method would restore that manifoldness of response which is native to religious experience." *

* "Scientific Method and the Quest for God", *The Bulletin,* Vol. III, No. 1, October, 1930, pp. 62–63.

2. "The very hall mark of religion, once it has emerged from the half-lights of primitivity, is that it is man's climactic effort at orientation in a moral universe. Something outside of him claims him, lays an imperative upon him for this way of life rather than that. Of such an imperative he is aware from the moment he stands erect as a man; the *this* and *that* of its actual demand he has slowly and painfully to discover. . . . For certainly we cannot hope to achieve by mystical method an adequate 'cosmic response', while we overlap the implications of the social process immediately confronting us. When religion has attempted to differentiate itself in this fashion, it has succeeded only in entangling itself in a web of unreality.

"The fact is that there is but one world; there are not two. If God is a reality at all, He 'stands at the door and knocks.' The Wholly Other we know not and cannot know, but Him who stands at the door we cannot escape. Once we come to know that His Imperative is only a reminder, gentle or rude as the need may be, of the Law of our own Being, we shall turn our faces toward Him forever.

"Now, without at all disputing that both the process of reorientation and the resultant personal and social patterns are the gift of God, let us see what really happens. The seeker is thrust back upon himself and upon his social group, only to discover resources, presumably all along latent there, which he did not realize existed. . . . As yet it is only a beginning; for indeed, nothing is finished in his interior life or in his social world. . . . Under the spell of the Imperative, he must go far back into the processes of the personal life, far back into the processes of community life, that he may learn, with the best of his race, the most saintly, the most loving, the most gifted, what it is to live, in the full stature of personality, in the full meaning of community.

"And if what finds utterance is not merely the voice of the people but also, and distinctively, the voice of God, patterning and enforcing the great Imperative, it is simply for the reason that what is highest in the universe is also deepest in the structure of the human; yes, and faith would also say, deepest in the cosmic structures which condition the emergence of man on this planet and his career beneath the sun. The quest of community may become one of the chief factors in social experience destined to reveal to man the law of his being." *

* "Religion from Within", *The Bulletin,* Vol. XIII, No. 4, May, 1941, pp. 124–126, 133.

III. GOD AND HIS WORLD

A. Nature of God

"The Imperative which asserts itself in the midst of the life of the religious, and is systematically faced up to in worship, is the clue to a realization that man's world, which, looked at from the outside, bears the mien of Physical Nature and seems to swallow up man as a mere contingency, is really a Moral Universe, where the relation of man to God, and thus of man to man, is of supreme importance, and where physical nature is secondary and instrumental. . . . The traditional religionist has tended to find God rather exclusively in the house of worship, through the ritual, or in the time of personal crisis; but he who follows the clue of the Great Imperative will find the meaning of God relevant

to all normal social experience, for this is a Moral Universe; the clue to its meaning lies in the purpose of God to make it coherently and consistently so, and in the fact that it can never be so except as man reaches the stature of moral personality through the exercise of his options in a conditioned world—a world conditioned not by physical structures only, or by both physical and social patterns, but by the fact of God as the supreme Ground of Moral Personality in Community." *

* "Religion from Within", *The Bulletin,* Vol. XIII, No. 4, May, 1941, 135–136.

B. Revelation

1. "Is it possible, then, to hold communion with God? Yes, but one gets no dictated answers. He turns to his Bible, but it must be interpreted. He turns to Jesus, but finds him acting a parable, which must be understood, or stating a principle rather than a rule applying to just the situation faced. He must reflect. He must grapple and brood. He must read, and inquire, and think and grow. Only as one consorts with the seers and prophets and poets of the faith shall he discover the secret of the Highest, shall he enter His inner courts. To the wrestling, searching, brooding spirit the answer comes; for him the light breaks; in him the truth lives again and asserts its mastery over men. God is not cheaply won. He is no Aladdin of the Lamp, to be summoned by some sure mechanical movement or device. He is like the measure which comes to the poet, the harmony born in the musician's soul, the love that shines in a mother's eyes, the strength of One on Calvary's cross. When we have waited long enough, when we have grown humble enough, when we have thought deeply enough and loved as our Master loved, God will speak to us, in our own souls, in our own tongue, in our own day." *

* "The Minister Himself: Six Paradoxes", *The Bulletin,* Vol. II, No. 5, June, 1930, p. 402.

2. "There is no timeless vocabulary; the experience of the Religious Object is not something outdated or done. What the theologian has familiarly termed 'revelation', however construed, can have no significance out of the context of the total experience of each succeeding generation. The nature and character of God are thus, it may be said, 'an endlessly perfectible induction' from the growing religious experience of the race, which is only to say that, in any given generation, it may have as great significance, validity and availability for life as contemporary working concepts in any other field of human experience." *

* "Scientific Method and the Quest for God", *The Bulletin,* Vol. III, No. 1, Oct., 1930, p. 64.

C. Mysticism

"One understands him (Walter Rauschenbusch) therefore, when he writes: '. . . . Any mystic experience which makes our fellow-men less real and our daily labor less noble, is a dangerous religion. A religious experience is not Christian unless it binds us more deeply to the Kingdom of God.' . . . . The only remedy, the true remedy, is not anti-mystical but is rather, as he prefers to express it, an anthropocentric mysticism, which enables one 'to realize his fellow-men in God.' Accordingly, 'the more we approach pure Christianity, the more will the Christian signify a man who loves mankind with a religious passion and excludes none.'" *

* "The Religion of Walter Rauschenbusch", *The Bulletin,* Vol. I, No. 1, Oct., 1928, p. 41.

D. Fundamental Faith

"What would it be like once again to live by faith and not by formula, as for brief moments in creative epochs of religious history men have done! Our certainty has to do with but few things and they the great essentials. If we are sure of God, and no mere argument ever made anyone sure of him, if we discover in the midst of life's urgency the kind of God whom Jesus made so unforgettably real to the beloved community in the first days, we shall have the basis of all religious assurance. If the God and Father of our Lord Jesus Christ becomes experimentally the great focal reality, then the cosmic order will bear a spiritual interpretation and personality become the consummating value and the plastic and revealing instrument of a purpose mightier than our own. If we treat human personality as the consummating value of the cosmic order, it will, so far as we dare go, prove to be just that; if we treat men as machines, we may thrust them down from the mark, but time will rebuke us and show our judgement false." *

* "Concerning Culture and the Future of Religion", *The Bulletin,* Vol. IV, No. 2, November, 1931, pp. 115–116.

E. Critique of Neo-naturalism

1. "The desire to be scientific has led not a few in this modern age to strip off the anthropic characters of God, until they can speak of him only as a trend, a structure, a system of values and the like. For them, worship logically reduces to meditation, at which point it ceases to be intrinsic worship, for all that meditation is significant in its contribution to worship. Only as God in some effective sense remains at the center of the scheme of things, and only as he is understood in terms which make such personal

relationship and intercourse possible, will worship in its essential characters remain. . . .*

* "Worship in Religion", *The Bulletin,* Vol. IX, No. 1, 1936, pp. 22–23.

2. "God, it is argued, is just that growth of meaning and value into structure and process which normal life attests. . . . The view advanced focuses a principal disagreement of the reviewer with the authors. The God of this view is a perpetual paradox: he is presented here as keeping, giving, doing things; he is referred to again and again as 'he'; yet he remains to the end of the chapter rigorously impersonal. Although as fulness of value he is quite beyond our present comprehension, it still is for us to love him (or it) and to be devoted to 'him.'" *

* "Psychology and Religious Living", *The Bulletin,* Vol. VIII, No. 1, November, 1935, pp. 28–29. Dr. Robins was reviewing the Wiemans' *Normative Psychology of Religion.*

F. Critique of Neo-orthodoxy

"It seems to this critic that the logic of his (Niebuhr's) position is essentially that of apocalyptic. It is true that he insists upon the Christian's duty to take a hand to better conditions in the political and social orders. But the goal is an absolute, so beyond all proximate goals that the emphasis seems, for all his qualifications, to lie upon the final futility of human effort. Love itself being an infinite, no moving up step by step can reduce the infinite distance between itself and us; we can never reach our goal, never in this finite world, never on this human plane. The argument is so heavily weighted on this side, it seems to your critic, that the incentives to action are minimized. What is left to operate upon the dismal human plane would seem to be not the law of love but the law of self-preservation. And, one would say, God must somehow, somewhere, institute this play of perfect love, if he wants it, and if it is ever to be realized; though, unfortunately, he has set up an order of things here, on this horizontal plane, where even he can't bring it to pass.

"Professor Niebuhr breaks with Augustinian anthropology—or does he? Does not the shadow of original sin in its full classical sense dog the steps of his argument from start to finish? Even Divine Grace cannot overcome it. It is a *non posse non peccare* with which we end. Every human act is tainted, vitiated, by it. So much so that any animating hope of a real integration of human personality or a genuine solution of social ills is purely utopian. Such, at any rate, seems the net outcome of the argument. Reduced to its lowest terms, Professor Niebuhr seems to the critic to cherish an abstract, metaphysical, but non-realistic (*sic*) view of human nature. Human nature cannot be grasped

in the abstract and reduced to any single principle, even to so clear-cut a principle as Sin has always seemed to the theologian. It is this abstract, substance view of human nature which has lent itself so readily to the easy writing off of the human in terms of a 'fall'. What is the big fact about man? Sin! That is the answer we get.

"If, on the contrary, Professor Niebuhr had taken a genetic view of human nature, looking at it as it must appear viewed as an emergent in the slow evolutionary process which patterns the careers of all living beings on this planet; and if he had coupled the appearance in this human world of capacity for discrimination, the cherishing of ends, the defining of moral ideals, and, through the power of communication, the capacity for participation in a social and ideal world, with the fact of the continuous presence of God in his world, and his availability (under specific conditions, not limited to orthodoxy or to Christianity), he might have arrived at a view which would have permitted him to take account of the constructive and the subversive factors in the human scene in terms quite other than those which seemed to him the only language available with which to describe what goes on here in this human world. The alternative to original sin is not original perfection. On the contrary, one is transported from that static world in which both terms find relevance to a dynamic world, a world of process, in which life and growth are real and dominant over death and subversive process.

"It is the fashion, of course, in these days since the World War, to decry all appeal to process, to evolution. And it is customary, moreover, to stigmatize the term evolution by subjoining the adjective 'naturalistic.' No Christian, certainly no intelligent Christian, conceives of process, evolution, as self-operative. Somehow the living God sustains a dynamic relation to these complicating movements which organic and social life in their constructive phases display. It is not, then, a blind confidence in Progress which characterizes the liberal Christian's view of change. It is rather a serious trust in the living God, who, not even in its darkest moments, has left this world alone. It is, furthermore, a caricature of evolution, in any sense in which a Christian thinker might find it relevant, to present it as a continuous flow of onward progress. No evolutionary process in the organic world, where the term properly belongs, is that sort of thing. There is acceleration and retardation, there is progress and reversion, and only in the long run are the structures, organic or social, radically divergent from the old in their patterns. . . . If one adopt such a view, he may find the operation of divine grace both in the abrupt conversion process in individual experience and in the slower processes of 'normal' growth.

"One has a right to count on the forces which are at work at the

present time in social experimentation, some forms of which may seem subversive; upon the reality which shows itself in the recognition that old techniques do not suffice and which urge to the devising of new and more adequate techniques. These perhaps come more readily than the spirit needed to operate them. But this has always been so. Surely, in such a time, when one cries out, 'I believe in God!' he ought also to cry, 'I believe in man!'" *

* "Christian Faith and the Common Life: A Footnote", *The Bulletin,* Vol. XI, No. 2, Dec., 1938, pp. 69–73.

IV. FUNDAMENTAL CHRISTIANITY

A. Concerning Jesus

1. "Perhaps New Testament scholars *can* tell us what Jesus meant when he used the term 'Kingdom of God'; if any can, it will be they and not the dogmatic theologians. But the question remains, even after one has determined to his satisfaction what Jesus meant, whether the term is apt for the designation of the social idealism which may be cherished by contemporary Christians. And that question raises, of course, every ultimate theological issue.

"(Some are) under the constraint of a dogma concerning Jesus which is bound to find in him, by one means or other, the last word, so to say, upon so important a theme as the ideal social order. There is no call to question the spiritual discernment of Jesus, which is manifest at every turn. But there is call to question the discernment of interpreters who propose to erect his utterances, primarily relevant to first century crisis situations, into a timeless pattern.

"There is a more fundamental controversy underlying the whole problem, the question, namely, whether patterns, standards, ideals, are to be taken on authority, by the backward look toward some absolute past, or whether they are to be derived only inductively. Even if one should decide that the latter is the truth in the case, the penetrating ethical insight of Jesus might still point to the very considerations which would be most determinative in any induction from human experience and controlled experimentation with social situations which could be carried through to a conclusion." *

* "Modern Christianity and Kingdom of God", *The Bulletin,* Vol. VI, No. 4, March, 1934, pp. 260, 267–269.

2. "Jesus of Nazareth is focal, for Christianity refers its conception of God, of man and of religion to him. Ours is an endeavor to give effect to his spirit in the life of the world." *

* "Re-thinking Missions", *The Bulletin,* Vol. V, No. 4, March, 1933, p. 231.

3. "Jesus' thought of God preserves in remarkable balance his holiness and his love. The despotic claims of time and place are cancelled; the sacred and the secular are no longer sharply set over against each other.

"If Jesus has been in the midst of worshipping Christian congregations through the centuries, it is not alone because of the findings of ecumenical councils; it is rather because, generation after generation, the Christian worshipper has found in this personality a gateway to God. God is what ultimately matters; God and my relationship to him, for they underlie all life's meanings and relationships. And here is the light of God, through the alembic of a radiant personality, open and receptive, devoted and creative. Here the life of God finds expression in the life of a man, and the thoughts of God rise to the lips of human speech. Perhaps that is the only vision of God we shall ever have—the vision of God in the face of a man. Perhaps that is the only voice of God we shall ever hear—the voice of God through the lips of a man! When we view worship in the light of Jesus' own practice of it, and of his teaching about it, worship as an act of cultus takes on new meaning. To worship is not to enjoy an emotional bath, in the midst of aesthetic surroundings, the experience set to sweet music.

"No man can worship the Lord in the beauty of holiness who refuses the rough road over which the great majority of the human family still have to make their way; he who seeks the completer realization of God must somehow take up the burden of the great struggling human majority. The Master of Men knew the cost of such identification; it was not criticism, blind opposition, hatred, only. In the end, it was a cross. Even so, fellowship with his Father made it no mere blank wall, but an open door. I do not speak lightly of that cross. I hesitate to speak of it at all; but I cannot refrain, for something of the moral quality which entered into the personality of Jesus because he took the way of the cross we all must have who would deeply experience the presence of God and truly commune with him. Save us, O God, from making this a form of words, when it ought to be a rule of life! Teach us, O Thou who hast made us for Thyself, how to make it so! Amen." *

* "Worship in Religion", *The Bulletin,* Vol. IX, No. 1, Nov., 1936, pp. 22, 28–29.

B. Concerning the Bible

"What an emancipation of the religious spirit would result if Christians in our time could realize that the New Testament is not a code but a testimony, or a series of such, to a living faith, which in the very nature of the case was bound to grow because

it was and is a living thing! Furthermore, if those who piously substitute the faith of the first days for a living faith of their own could once again, by such an insight, be thrust back upon their own first-hand relations with the living God, they might find a priceless resource in the New Testament so understood, a veritable fellowship of kindred minds in the quest of the ages, the religious quest. In the author's words:

> 'Thus not as norms to be followed with or without thought, have the chief monuments of early Christian thought and practice as they can be gathered from the New Testament been set forth. They are rather dynamic and inspiring interpretations, starting points, from which we, in deep and grateful appreciation of the past, must make our own essays in religious understanding and achievement.' (p. 266)" *

* "The New Testament Interpreted", (a review of Dr. Ernest W. Parsons' *The Religion of the New Testament*), *The Bulletin,* Vol. XI, No. 4, May, 1939, p. 168.

C. Concerning the Church

1. "We are not inclined to underrate the importance of the church, or to flout the efforts of a sincere ministry, but we must squarely face the fact that the institution has been too much engaged in saving its own life to be willing, for the sake of the community, if need be, to lose it. The church has been too much preoccupied with secondary Christianity to command the time and enthusiasm essential for the triumph of primary Christianity. It was primary Christianity, justice and mercy and the love of God, which focussed the life and ministry of Jesus.

"It is high time, moreover, that the church, and in particular all institutionally-minded Christians, understood the purely instrumental and functional significance of the ecclesiastical institution. A helpful distinction might perhaps be made between the organized *ecclesia* and the fellowship or brotherhood. The latter is everlastingly important; the former is important only as it promotes the spiritual reality upon which true community must rest and issues in a genuine fellowship. The ecclesiastical establishment, with its codes, its offices, its prerogatives and perquisites, must forever remain subordinated and instrumental to the spiritual aims of religion. Moreover, important as instruments are, it does not follow that the most ancient instrument, the original pattern if obtainable, is the best. Certainly it is not so in any other area of human concern. The fact is that those who made the church a power in human life in whatever epoch of the past were mainly those who were greater than the institution; and it is mainly upon their reputation that the church as an institution lives; it is they who give it glory, vitality, appeal.

And it is they, it should be remembered, who have dared to cut right across the lines of convention, who have gone out into the streets or the fields, where the people are; who have gone into the secret place, where God may be found, and have brought God and the people together in a unity of living experience. Both ministry and laity need once again to see that the church, the institution, is secondary. They need to realize that the native home of religion is, after all, where the common life is mainly carried on—in family, business and social relationships, and that the institution which seeks to monopolize religion within its four walls is countering the manifest will of God." *

* "Thinking Realistically About Religion", *The Bulletin,* Vol. X, No. 1, Oct., 1937, pp. 13–14.

2. "Not a few in our day would claim that, in the struggle for a more adequate realization of life in its human and cosmic implications, the palm has already passed to certain adventuring groups who are working out the technique by which men shall indeed be members one of another, bearing one another's burdens; to the trained social servants, who go in and out among the mass of human need and suffering with the best intelligence the age supplies, ministering in behalf of the community; to patient scientists, delving in their laboratories for the common good, and to those thinkers who dare to take the new science at its higher cosmic evaluation; to that great army of skilled and persevering men and women who train our youth in the public schools; to the penetrating and adventuring souls who prepare for us the best in current literature. Organized religion will never again claim all these provinces as specialties of her own, though she is by no means shut out from any of them, if she have the genius to become contemporary and experimental. They all belong to her still, though in a wholly different sense.

"What do I mean? Just this: that every one of these movements is perpetually menaced with engulfment by the very issues which it raises, and that every social idealist, every social worker, every experimental scientist, every teacher by profession, every preacher through the press of a better world-to-be, comes, soon or late, to the zero hour. Unless there are within him springs of continuous renewal, the sap of life seeps from his soul into the sands of menacing futility, leaving him discouraged, disillusioned, with his task undone. But there never has been, in the entire sweep of human experience, such a vitalizer as first-hand religion. That is the church's speciality—first-hand religion! If she can bring its vitalizing energies to workers in all these varied provinces of our modern culture, her place is secure." *

* "Concerning Culture and the Future of Religion", *The Bulletin,* Vol. IV, No. 2, November, 1931, pp. 119–121.

D. Concerning Missions:

"Somehow or other, large groups of our western Christians seem to have the idea that the proclamation of the gospel is peculiarly a western prerogative. One type in particular has seemed to think that this business of evangelization would be done up in short order, and that *we* would do it. Sober second thought leads us to recognize the very great and imperative responsibility of the nationals themselves. If we of the West did the job, to the last man and woman, we should rob the churches of these great areas of the very means by which they are to grow up in the faith to independent stature and strength. Let us not cherish the idea that while we must be missionary these new churches do not need to be so. They cannot know the genius of the Christian faith without becoming missionary.

"One epoch of missions is coming to a close; another is beginning. It will be an epoch of fraternity, an epoch in which the older churches will supply the younger churches with such things as they have to give, and in which the younger will complement the experience and view of Christianity among the older churches by an experience and interpretation of it directly their own. . . . The new leadership of the fields beyond the seas has not even contemplated a time when the missionary should be withdrawn. They unitedly say, 'Send us more missionaries! But send us the right sort!' They want missionaries who can practice Christian fraternity. The new epoch calls for experimentation, for finding new ways. But the challenge to adventure in these untried paths is the voice of the Spirit of God!" *

* "Achievements and Problems of Christian Missions", *The Bulletin,* Vol. II, No. 1, Oct., 1929, pp. 39, 44. These brief quotations do little more than indicate Dr. Robins's deep interest in the mission field and in non-Christian religions. See also: "Toward the Understanding of India", *The Bulletin,* Vol. II, pp. 337–361; "What Did Christianity Owe to India", Vol. VI, pp. 22–44; "Re-thinking Missions", Vol. V, pp. 227–239.

V. THE OUTREACH OF THE PERSONAL-SOCIAL GOSPEL

1. "We believe in special privilege, for we foster it in our socio-economic system. The roots of war lie deeply imbedded in that system—class war, world war! Now it is an impeachment of Christianity if the men in responsible position within our economic system, a large proportion of whom are connected with the Christian church, constantly and consistently oppose all change in the economic *status quo*. . . . Yet not until social control is substituted for sheer competition, and not until the service motive takes precedence of profits, individual or collective, will the rule of Christ be established in our western social order".*

* "Concerning Culture and the Future of Religion", *The Bulletin,* Vol. IV, No. 2, Nov., 1931, pp. 117–118.

2. "Let it be granted that the primary concerns of the faith are spiritual—but what is the proper realm of the spirit? That is spiritual not which carries an indefinable transcendentalist atmosphere with it, but rather that which has to do with the whole enduring human personality in its basic capacities and needs, in its normal functions and relationships.

"In this view of the matter, one is not perforce spiritual who talks much about the state of the soul after death, or of the possibilities of spirit-communication; one is not spiritual who delights in the gossamer-like glamour and elusiveness of the mystical state. He is spiritual in the most adequate sense as he brings into focus the great ends which human life on this planet, and in any conceivable world to come, was meant to fulfill, and who gives himself to them through the long day without fainting. . . . Where human good is so disparate in its enjoyment, where the lines are ever more sharply drawn between ownership and management on the one hand and the great, more or less inarticulate and exploited majority on the other, Christianity must challenge its world upside down to right itself by the rule of love. But the rule of love needs implementation, it calls for a specific technique; and he who pioneers a more adequate social technique may be quite as spiritual a Christian in and by virtue of the fact as any who preach love, brotherhood and justice in generic terms." *

* "Thinking Realistically About Religion", *The Bulletin,* Vol. X, No. 1, Oct., 1937, pp. 14–15.

3. "A new social order will arrive only when those who know things as they are in the present stratified, sectionalized world of trade, industry and empire, together plan an order of life which shall relieve the tensions by removing their causes, and rechannel the benefits by pooling them for the common good, and shall supply that plan with an experimental technique capable of perpetual adjustment and renewal, as the technique of science is. But no aggregation of technicians can ever give us that brave new world. It will come only as the techniques essential to our corporate life are made subservient to the motives regnant in the life of Jesus of Nazareth, and are illumined by a perpetual rebirth of the faith which made his life radiant with the presence of God."

* "Walter Rauschenbusch", *The Bulletin,* Vol. XIV, No. 4, May, 1942, pp. 203–204.

VI. TOWARD THE FUTURE

"We face an alternative: we may attempt a world made one for prudential reasons, or we may go about it as an act of faith. God knows that the prudential considerations are weighty

enough! The era of practicable isolation is ended; there are no longer available any islands of safety. Prudential considerations, then, may spur us toward community. But the upper limits of such community history has already abundantly shown us. What a different aspect it would put upon upon the whole enterprise if, with enthusiasm, we could acknowledge that we are one human family, not by accident, but in the very nature of things, in the very purpose of God! Upon such a platform, one can see us moving on to share the material riches of earth rather than attempting to get a private corner upon them; one can envision freedom of trade and community of culture; yes, and even the outlines of a common faith which shall overarch the particular credos of each. Some such common faith in an enveloping and consummating meaning of life we must have, or the hope of an enduring world-order will prove as fatuous as Napolean's dream of empire. Science we need for the creation of this new world, and technology, and management; and those idealists who are prone to rest in more or less vague generalities will do well to be more realistic and worldly-wise about it all. But those who regard themselves as stark realists need also to be reminded that their realism is deficient when it stops short of realizing the utter demand for a new birth of the human spirit which our present human predicament imposes. It is that new birth for which religion has stood, age-long!" *

* The Shaping of Things to Come", *The Bulletin,* Vol. XV, No. 3, Feb., 1943, pp. 115–116.

(Note: In closing these selections from the religious philosophy of Dr. Robins, one thinks of him in terms with which he described Walter Rauschenbusch:

"We shall most honor him not by remembering his qualities nor by repeating his words, but by taking up the cause which he espoused and allying ourselves freshly with his Master for its accomplishment. And we shall, no doubt, find the sources of our own religious strength upon the very plane of our most devoted service, much as he did. In the cause which he espoused, he learned to know the people, he found God and he discovered the deepest and most precious elements of his own life. No plaster saint, no traditional pietist, no mystical recluse, but a man of God, and of the people!" *)

* "The Religion of Walter Rauschenbusch", *The Bulletin,* Vol. I, No. 1, Oct., 1928, p. 43.

DIVINE MALADJUSTMENT *

Albert Terrill Rasmussen

Last spring at the beginning of our baccalaureate processional, the speaker for the evening said, "I'm scared," and then he proceeded to give an impassioned address that lasted an hour and twenty minutes. I'm scared too, but I hope I'm not that scared. It is positively frightening to attempt to say something important; it is always easier to skirt issues and relate stories and anecdotes.

Once I took a course from a distinguished economist and, while I confess that I have forgotten a good deal of the economic theory he taught, there was one statement he made that I have remembered and thought about very often. It was a very shocking statement to a young minister. "Words are cheap; they are one of the cheapest things in the economy of life." (This may throw considerable light on why preachers' salaries are where they are.) One must be prepared to take responsibility for what one says, and as far as I know there is no public liability insurance that one can take out for protection. The risks in declaring our beliefs are high.

I have discovered no foolproof method of winning friends while influencing people. So I must speak my convictions. And, I must turn against the tide. At the very time when the books *Peace of Mind* and *How to Stop Worrying and Start Living* are at the top of the best seller lists, I choose to speak on maladjustment. And I must hasten to add, lest you think I am speaking against it, I am speaking for it. Several distinguished English observers of the American scene in recent years have agreed on one interesting thing. They say Americans seek to be adjusted to the currents of life. They want popularity and fear to be out of step more than almost any other people. Perhaps we are forgetting that the richness of our tradition has been created because we have been the refuge of exiles and maladjusts who came to stand by their consciences.

At any rate, here we are back on the hill again fitting ourselves into the rigorous routine of classes, books, and discussions, with all the quandaries and tensions that come in facing the urgent issues of religion in life. For despite its serene preeminence on this hill, its iron fence, and its imposing tower, Colgate-Rochester is not so much like a monas-

* The principal address delivered at the Public Opening of the Divinity School, September 14, 1948.

tery as it is like a field house of religious experience and exploration, and a fellowship of mutual seeking and stimulation. Its books are not so much to be poured over in little walled cells as they are to be taken up into the observation tower to give clues to the honest scrutiny of our own lives, our church, our society, and our age—a calm appraisal in the light of the critical perspective of the Christian faith. And it is here that we come to make that sometimes shocking, but always maturing, discovery, that the Christian faith cannot be learned by rote or framed in simple stereotypes. For its meanings and purposes must be translated into relevance and conviction, into our own experiences, and into the social order in which we live. Our God must become our eternal contemporary, and it is our task to seek his contemporaneity and relate his power to our lives.

During the last year I have heard two questions asked frequently and earnestly by our students. The first question is: "Can we afford to waste these decisive years here in mere preparation? Is this not a showdown era in our history? Ought we to cloister ourselves with books? Should we come here to meditate, to read, to clarify, to discuss, to decide? Can we afford these forty days in the wilderness in self searching and inner conflict when our world is drifting into despair and the church itself seems deplorably well adjusted to the drifts of the age?" The second question is: "How can we live in equilibrium and peace of mind in a fellowship of diversified opinion and disagreement?"

To the first of these inquiries we must answer that the blind cannot lead the blind lest they both fall in a ditch. There is only one thing worse than inaction in time of crisis and that is wrong or hasty action into blind alleys and false paths. And, secondly, there can surely be no leadership worthy of the name that is not prepared to meet comparisons in an era of confusion and conflict. Here we are provided with one of the great tests of Christian leadership, for there are basically two kinds of preparation for leadership, two schools of learning. One is the method of indoctrination in one protected view—isolating and withdrawing from all criticism and all challenge, restricting our horizons and suppressing conflict through avoidance, overcoming our quandaries by sheer acceptance without decision. Men trained in such a school become what Harold Bosley calls addicts rather than persons of conviction and imagination. The other method is training through creative maladjustment, for in truth only those who suffer and face

comparisons can criticize. Only those who have tensions within themselves can overcome complacency. Only those who are maladjusted in their environment can be sensitive to its evils and can have within themselves the attitude of Christian concern. In fact, the very roots of thinking are to be found in the impetus of internal tension.

Therefore, I believe, that the time spent upon this hill should have two great purposes. It should be a time of thoroughgoing criticism. And, secondly, it should be a time of transformation and deepening of the faith that has called us to leadership. Worship itself comprises this rhythm of experience: the recognition of inadequacy and crisis followed by a new creative synthesis under the working of God—tension and transformation; isolation and then communion. Here in our school we ought to probe deeply the most haunting problems, disengage our minds from unchallenged provincialisms and search out our unwitting prejudices, disentangle our hopes from the petty and culture-bound success goals that dominate our particular society. In other words, we seek to maladjust ourselves from complacent drifting. We seek to be disorganized that our lives may be opened, continuously remade by the creative working of God, and humbled to greater vision and responsibility.

Only marginal souls who are tortured by evil and lured by visions of new ranges of goodness can truly lead. T. N. Whitehead says there are two kinds of leaders. There are those who are bearers of the unquestioned standards, ways, and views of the community. This is leadership by repetition and defense. It transmits the stereotypes of the group. But it has one fatal weakness: it does not continuously reinterpret, relate, and criticize the meanings and purposes of the living heritage. It promotes acceptance and fortifies complacency; but, as a distinguished scholar writing on social leadership has declared, it is not real leadership at all. It is pseudo-leadership. On the other hand, true leadership catches a vision of uncontained possibility that breaks beyond the old expectancies and while appreciating the old feels the strain of moral urgency toward the greater. When it is transmitted to others, vivified in their lives, and tested in their living then, and then only, it becomes authentic leadership. True leaders are not mere repetitionists who repeat slogans and convey symbols. They are the men who transform and enrich tradition and experience. They do not use the standard of what is to measure what ought to be. They must have

another dimension in their lives, a dimension that Arthur E. Holt used to call the "Divine imagination."

Now there are many people who eschew and deny this dimension of leadership in the Christian church. They believe that its tradition is finished, its vision closed, and its criticism stereotyped if not irrelevant. Therefore they seek not leaders but repetitionists of good memory and clear voice who can recite the verbal word with aspirate dignity. They call not for prophets who will stir men to new ranges of divine meaning and moral sensitivity but for soft yes-sayers who will allay tension and reduce concern. This is easy consolation but it is not the way unto salvation. And if Christianity is going to have the power to save civilization in the hour of confusion and peril, it must produce leaders of prophetic spirit fired by divine imagination who can transcend and reorder the cultural definitions of a transitional age.

All of the great leaders and saints of the faith whose lives we revere and whose words and sacrifices we cherish were once men under critical tension who arose to become divine heretics to their culture-bound contemporaries. They were marginal men who lived in two worlds—in the world but not wholly of the world—maladjusted but holding firm to a dynamic Kingdom of Truth and Love. It was from such men who refused to be well-adjusted souls in a corrupt society and in a static and defensive faith that Protestantism sprang. Following this tradition of divine maladjustment came the courageous dissenters who are our forefathers in the free church. There are many of their descendants who are content to reminisce over these transformational conflicts of the past. But true sons of the reformation must go farther. They must be content with nothing short of a continuous and perpetual reformation in their own lives, in the church, and in their society. Paul Tillich says that the most important contribution of Protestantism in the world in the past, the present, and the future is the principle of prophetic protest against every power which claims divine character for itself, whether it be church or state, party or leader. Reinhold Niebuhr says that protest belongs inside the church which needs "periodic revitalization."

Therefore, I say to you that the Christian church calls for men who are ready to suffer the making of comparisons and to undergo the anguish of penetrating beneath the surface of symbols and sayings to the eternal dynamics of truth and growth and goodness. It calls for men who dare to face the reality of evil and injustice and ignorance in

ourselves, in our churches, and in our society. The Christian faith is not an escape from critical honesty. Indeed, it is the way of critical honesty never fully attained but always pursued with sovereign devotion. Therefore, my message to you is: let us be creatively maladjusted souls with conviction and courage.

Now I am sure that some of you are saying, "Ah! Now he has surely gone out on a limb." Are there not insoluble contradictions contained in this call to creative maladjustment? Has psychoanalysis not shown that human beings cannot stand the strain of maladjustment without reaping neuroses or more acute emotional disintegration? Is it not imperative to maintain adjustment within ourselves and with our environment in order to live in security and stability? Furthermore, what is this baseline of perspective from which we can launch our protests and our criticism? Will we not become maladjusts and psychotics, rebels and heretics, strangers in an alien world?

This brings us to one of the most critical issues in human living. Can we live under tension without neuroses? Can we live under moral concern without loss of nerve? Can we cultivate sensitivity without unbearable suffering and disillusionment? In short, is creative maladjustment possible for man? The goal of personal adjustment has come to be considered the highest good in much of contemporary thought. Maladjustment is considered a disease, a tribulation of the highest order, the prime wrecker of human happiness. The well-adjusted person is the ideal prototype of modern thought—contented, unagitated, in equilibrium with himself and with society. And in some of our social thinking the ideal society has been pictured as one in which harmony reigns, in which peace and equilibrium are eternal, in which conflict and agitation are abolished. Even in democratic America there have been many attempts to freeze the creative interaction that Professor Toynbee calls the process of challenge and response. Leaders of greatest integrity and sensitivity have been branded as disturbers because they dared to challenge injustice and complacency in the spirit of our Lord. Even in the Christian church there are many voices that say, "Hush! Hush! Don't stir things up. Don't protest. Let well enough alone. Stick to the gospel, but keep it walled up in the churches. Don't release it into the world. Do not relate it to life. Do not declare it from the housetops." Now there is a legitimate sense in which a type of adjustment is necessary but basically, I believe, it is man's

role to live in tension. Passive equilibrium is paralyzing to the human spirit and contrary to the Christian faith.

There are several levels at which adjustment or maladjustment may occur. First there is adjustment to the physical environment to which man must satisfactorily relate himself for survival. But even here it is a peculiar kind of mobile and selective adjustment which raises him above vegetative existence. Because of his self-consciousness man is able to transcend the realm of mechanics and biology. A second kind of adjustment is one that man must make with himself to maintain personal integrity. Here is found the struggle between reflective controls and emotional compulsions, between the conscious and the unconscious. This is the type of adjustment treated by Freud and his disciples. The human being is viewed as developing early traits and fixations which become embedded in deep unconscious levels of the personality and which often arise to disorganize him when conscious repressions are undertaken in line with the censorship of conscience. Thus repressions are seen to be the seat of personal disorganization. And often the abandonment of the repressive moral demands is used in the treatment of disturbance and pathology. This type of adjustment becomes a surrender to the dictatorship of past traumatic misfortunes and fixations or to the unsocialized and brutish levels of our personalities because one's censorship capacity is inadequate. This is an utterly inadequate statement of a complex problem discussed by such men as Professor J. C. Flugel. But without denying the significant insight of this school of research I wish to draw an important distinction between pure psychoanalytic adjustment and the Christian view. Psychoanalysis, using a technique developed for pathology, seems to stress an adjustment which releases strain by lowering moral demand, while the Christian view brings divine forgiving love to overcome the haunting sense of guilt and at the same time to strengthen the sense of moral striving in fellowship. But most important of all it does not abandon the personality in conflict to a solitary battle of reductive restoration but brings him into the religious communion of mutual support and love, the eternal fellowship of those who care. As Anton Boisen says, he who ceases to struggle is lost. Salvation comes neither by reduction of moral concern nor by the illusion of being perfect by divine sanction, but rather by creative maladjustment in which tension strains ever toward divine transformation into new perspectives of sensitivity and support in the fellowship of growth. Here again we

plead for perpetual maladjustment within ourselves. That divine discontent which will not let our consciences become easy, nor our imaginations dull. For there is no passive equilibrium to which we can attain as long as we live and as long as unfulfilled possibility humbles us and eternal love and justice haunt us.

There is another kind of adjustment which is deadening but which has its partisans. This is social adjustment to the society in which we live, to its culture, its patterns, its expectancies. This is the adjustment to which all societies are coerced in varying degrees by many types of evident and subtle sanction. We all recognize that human beings are creatures of their culture in their modes of action, in their language, and in their goals. We are children of our culture and our traditions. We live under the continuous coercions of custom and fashion, of desire for security and preeminence. There are the fears of unpopularity, of being queer, of keeping in with employers, of respect in the eyes of the community. The pressures to adjust, to keep quiet, to accept, to go along are all strongly compulsive in our lives. They are perpetual temptations. Alienation is the greatest penalty that man can suffer, and those who place their supreme devotion within their own group will almost surely succumb to its coercions.

This adjustment is important, necessary, and inescapable. But, alas, we do not live in a neat society where there is unity, where men agree, and where there are standard expectancies. We live in a multiple world of tradition, of nationalities, of creeds, of vocations, of political beliefs. How can a person be at the same time a Baptist and an Elk, a Republican and a Labor union official, an American Legionnaire and a pacifist, an employee and an employer—without feeling some strain within himself. Actually nearly all modern people belong to groups and traditions that conflict and that produce internal conflict and strain. In fact, America itself has become a gigantic contradiction, as Gunner Myrdahl, the Swedish scholar, shows in his distinguished study, *The American Dilemma.* These conflicts in our society and in our thinking are clearly evident to all sensitive minds. Our clashing traditions are shown by historians. While we fight for free enterprise, big monopolies grow bigger and the free market disappears. We believe in the tradition of equality and human brotherhood but we have elites and the tradition of white supremacy. We believe in justice and honesty but special privilege and special treatment is part of our social fabric. We have written the doctrine of freedom of speech and thought into our

faith, but as Louise Fargo Brown, distinguished historian, has recently written, many people believe that "the consensus of the country today is that we can no longer let people think as they choose."

It is obvious that it is impossible to adjust to American society without radical personal maladjustment. Many people adjust to society by adjusting to one little group, or class, and turn their back on the rest of their fellows and the problems of society as a whole. In Chicago they used to say, "Move to a suburb and forget about the evils of Chicago," a solution avoiding rather than facing social responsibility. But one thing is certain. There are great decisions that must come in the next few years. If we drift and do not decide, the tide seems to be away from the values Americans cherish most. And the unchosen decision to go along may be a momentous one indeed. As a medical doctor declared in the recent National Conference on Family Life, "it looks as though adjusting the individual would be either impossible or fruitless unless the parts of our environment are adjusted too."

No sensitive American can escape the cross currents and conflicts of our day. And no Christian can complacently meditate upon the state of his own soul and not feel the fierce tension of deep involvement in the tragic lack of concern and responsibility and the unwillingness to face the spiritual imperatives that confront us. Is it not imperative that we live in sensitive social maladjustment? Men can adjust and make themselves snug and at home in evil patterns that are thwarting the working of God and crushing our greatest values, and they may reap an illusory kind of static happiness; but they thereby succumb to evil themselves. Man cannot peacefully adjust himself in a dynamic and maladjusted world. It is impossible, and to attempt it is sinful. But at the same time he cannot abandon his world or be immune to it. He must learn to live a life of perpetual readjustment. And, if he is not to become a sheer drifter torn in conflicting cross currents, he must keep his tensions burning within him. As Charles P. Taft, the President of the Federal Council of Churches, has stated so well, "It is not enough for ministers to repeat the Gospel message . . . It is the business of the church to combat every factor in the relations of men which is counter to the basic teaching of Jesus." And, I would add, the minister must find a perspective and courage so that he will not become disillusioned when he learns that collisions and conflicts of value can never be fully overcome, for they are rooted in the very nature of our human existence.

But how can we live under this maladjustment, you ask. Is this not austerity and more austerity, even beyond that which Sir Stafford Cripps asks of his people? How can we live on such a stormy coast? How can we maintain peace of mind in a world of never ceasing tension and decision? Already the tempo and pressure of our lives is too great. Neuroses and mental pathology are increasing. Thousands turn to alcohol. Do we not need poise of spirit and direction of purpose? Yes! The answer is a resounding affirmation. We need a sovereign devotion and an eternal comradeship. The human spirit can survive in conflict if it finds absolute devotion to a creative and transforming God who works beyond us and within us. To overcome loneliness and isolation we need to belong to that enduring fellowship that transcends local groups and churches, communities and societies. We need to participate in that culture that transforms all cultures. Here we find the community of communion with its unity of mutuality that elevates us beyond individualism. Here we find the fatherland of our restless souls though it is not a fatherland of static rest. Here we find God's Kingdom. This way of life will not grant us the paralyzing peace of journey's end nor give us one choice to end all choices. It will not rest our minds from searching and wondering and testing, not put our consciences to bed. But it will welcome us into the eternal company of the prophets and the children of light. It will bring us calm in the storm but discontent in the calm; stability for living but living beyond stability. It will set our feet on the high road that Jesus trod.

These are the thoughts that come to me on the threshold of a new school year. Press forward into divine maladjustment. When the butterflies flutter in your stomachs or still deeper in your souls, or when relentless comparisons haunt you, do not surrender to easy answers or simple short cuts. But let us be prepared for the rigorous quest. For out of God's living word and hand there is still new light to break and deeper dimensions of moral demand by which to judge. Therefore, I give you the words of I Peter, "Prepare your minds for action."

The Annual Report to the Board of Trustees

OF THE

BAPTIST EDUCATION SOCIETY OF THE STATE OF NEW YORK

Twentieth Annual Report of

THE PRESIDENT OF THE COLGATE ROCHESTER DIVINITY SCHOOL

MAY 1949

BY

PRESIDENT WILBOUR E. SAUNDERS

IN PRESENTING this statement the president is conscious of two facts. First, this report must be formulated when the writer has been on "the hill" less than four months. Secondly, the document should by nature be historical rather than prophetic, factual rather than the formulation of problems to be solved or the projection of plans for the future. It could not be even reasonably complete without grateful recognition of the cordial welcome given to the new president. An account of events signifying this would include a trustees' dinner at the Genesee Valley Club on January 4th, a Faculty-Students dinner in the Refectory on January 12th, and a reception on January 23rd attended by approximately one thousand. These public affairs have been supplemented by many demonstrations of the friendliness and cooperative spirit of the faculty, student body, alumni, and the people of Rochester.

In the interval between presidents' reports we have been saddened by the news of the death of Henry Robins, Mrs. John Vichert, and Mrs. Conrad Moehlman. Thus the number is increased of those who contribute greatly to the richness of our memories and who await us in the final alumni organization. We thank God for what they have given us as an everlasting heritage.

We acknowledge gratefully the support received from a number of churches through the Institutional Budget. Friends, trustees, and

alumni have made much appreciated contributions. Special mention should be made of the gift of $15,000 to our capital funds by Elisha Mack, a member of the board of trustees. Also, we have received a substantial legacy from the estate of Henry Kirke Porter of Pittsburgh.

The Events of the Year

The regularly scheduled activities of the Divinity School have been carried on without interruption. Courses of instruction, daily chapels, hours of reading and study, supervised work in the churches and institutions, health preserving exercise, rewarding cultural and social gatherings—the account of these is too prosaic to be interesting reading in a report. Yet these are the protein of the diet that produces adequately trained leaders for our churches. Our chief concern must always be for the excellency of the solid basis on which theological education is built. Special events are the dessert of the meal, breaking the monotony of schedule and highlighting the weeks. Of these special events there are several worthy of recording.

On February 23rd special exercises were held to recognize officially the moving of the Samuel Colgate Historical Collection from Colgate University to our school. In the afternoon scholarly addresses were delivered by Edward C. Starr, formerly curator of the collection and now librarian at Crozer, Dr. Reuben E. E. Harkness of Crozer and president of the American Baptist Historical Society, and Dr. Sidney E. Mead of the University of Chicago. In the evening President Sandford Fleming of Berkeley, this year president of the Northern Baptist Convention, addressed a gathering to which all Baptists of our area were invited and following which he was tendered an appropriate reception. In recognition of the importance of this event we were honored by the presence of significant guests from the historical and library world.

A second annual Conference on the Ministry began on February 25th and was concluded on the 27th. Seventy young men from colleges all over the country attended. They were a picked group and proved to be well chosen. The challenge of the ministry was presented to them by Dr. Kirtley Mather of Harvard, Dr. George Thomas of Princeton, Dr. Milton Froyd of the Baptist Board of Education, Dr. Eugene Austin of Charleston, West Virginia, and the president. The conference centered in discussion groups where vocational choice and the world challenge were placed in juxtaposition by the young men themselves.

The Alumni Convocation (April 18–21) was well attended by an enthusiastic group. Alumni and their wives came in good numbers. An increasingly large number of non-alumni clergymen are recognizing the value of the intellectual and emotional stimulus provided by this yearly event. The Ayer lectures delivered by Dr. Frederick Norwood drew large audiences and proved both charming and challenging. The Rauschenbusch lectures by Dr. Ralph Gabriel of Yale were a superior scholarly contribution. Dr. George Kelsey of the Federal Council made a tremendous impression with his chapel meditations. The class sessions presided over by Dr. Charles Gilkey and our own Professors Branton and Holcomb were well attended and deeply appreciated. A workshop on the religious values of radio and television under the leadership of the country's foremost authorities was felt to be timely. Mrs. Gilkey led valuable discussions for the wives of ministers and students. A unique alumni oration was given by the Rev. Jack Noffsinger (1942) of Richmond, Virginia, based on opinions gathered from fellow alumni. The fellowship of dormitory and banquet halls was one of the rich blessings, as of all Convocations.

Many besides the faculty have enriched the curriculum. Miss Amy Loomis spent three weeks with us both instructing in the art of and producing religious drama. It is the hope of both faculty and student body that she may return next year. Dr. David Graham has shared with us the rich experience of his years in China. The chapel sessions have rotated among senior sermons, faculty presentations, and such outside speakers as Dr. E. H. Pruden of Washington, Mr. Boulton Smith of New Zealand, Dr. Paul Harrison of Arabia, Mr. Liu of China, Rabbi Henry Kagan, who represented the Jewish Chautauqua Society, and Dr. Benjamin Bush of the Presbyterian Foreign Mission Board in Europe.

The Chorus, under the leadership of Mr. Lehman, is not only a source of keen enjoyment and valuable training for the ministry but also one of our best public relation assets. This year the group used their Easter vacation for a trip which included appearances at Alliance, Ohio; Parkersburg, West Virginia; Morgantown, West Virginia; Erie, Pennsylvania, and several other engagements en route.

The Faculty

We are all happy to hear that Dr. Poteat's health has improved and that he is both happily and comfortably situated. Unfortunately Dr.

Morrison has been handicapped by illness. Dr. Nixon has been on leave during the spring term. Alumni and other friends of the school are expressing great satisfaction over the addition of Dr. Milton Froyd to our staff as director of research. He begins his work on August 1st. Dr. Froyd is a graduate of Columbia and has both master's degree and doctorate from that university. He is the co-author of the study of the ministry of the Northern Baptist Convention which has been so widely and favorably discussed. His sincerity, ability, and widely recognized knowledge of the function of the ministry should aid us in our efforts to produce superior training for the pastorate.

We are in the midst of negotiations for a replacement of Dr. Cross in the Old Testament chair. In the meantime Dr. Parsons is carrying on most satisfactorily. At the request of the president, Dean Baker and Professors Hudson and Nixon served as an advisory committeee to him during the first weeks of his administration. Deep gratitude is due them for help given at that time as well as for their effective work as an administrative committee during the autumn term. Dr. Hudson planned the successful opening of the Samuel Colgate Collection, the Conference on the Ministry, and the Convocation. He is also serving as the chairman of the committee carrying out the plans for the inauguration. The Instruction Committee is recommending that Dr. Rasmussen be advanced to the rank of full professor. Dr. Willkens has carried the burden of the direction of field work. Dean Baker has cared for the admission of students, the placement of graduates, the preparation of the Catalogue, the general supervision of student life, pastoral changes, and has done much personal guidance of students.

A Digest of Dean Baker's Report

The Divinity School year opened on September 8, 1948 with a resident enrollment of 101. During the year, 10 completed the requirements for graduation. Four withdrew on account of change of vocation, illness, and the completion of the special work they had come to undertake. Eight new students were admitted. The enrollment at the end of the year is, therefore, 95. Thirty-eight new applications have been approved to date for the coming year.

The spirit among the students has been of a high order. Significant among the achievements of the year was the formulation by the students of a solution to the Boarding Club problem. To offset the usual deficit,

they imposed upon themselves a Boarding Club fee of $2.00 per term for married students and a $4.00 fee for single students. This action was taken on the premise that the Boarding Club is indispensable to the life of the school in providing not only meal service but also in creating occasions for informal fellowship and the quickening of interest in matters of common concern. The Faculty voluntarily joined with the students in accepting and supporting the new plan.

Special mention should be made of the leadership which Mr. Theodore Horvath has given to our campus life as the president of the student body. Due to his interest and concern, the religious life of the students has received new impetus. He has been ably supported by his fellow students with the result of a real advance in deepening our sense of Christian comradeship. The response of the students to the Thursday all-school luncheons has been wholehearted and enthusiastic.

The students have been engaged in field work activity continuously throughout the year. Thirty-eight have served as assistants of various types in the churches of the city and immediate vicinity. Fifty-four have served as pastors of rural and village churches. The total income received by the students for services rendered in these capacities amounted to $94,630. It must be noted that this income was due in large measure to the constant stimulation and guidance given to the churches by Professor Willkens who has been serving as director of field work.

A Digest of the Librarian's Report

The appropriations for books and periodicals remained the same for the year, namely, $2,000 and $700 respectively. It is recommended that the book appropriation be increased $200 for the next fiscal year because of the abnormal increase in book costs. The increased cost of periodical subscriptions has been offset by the transfer of certain titles to the Samuel Colgate Baptist Historical Collection account. During the past fiscal year the number of accessions amounted to 901, of which 133 were gifts and 117 were bound periodicals. Our total accessions number 87,101 volumes as of April 30, 1949. The number of books circulated during the year amounted to 15,104 as compared with 13,437 for the previous year and represents an increase of 11%. The outstanding event during the past year was the transferal of the Samuel Colgate Baptist Historical Collection from Colgate University to the Divinity School. The housing of this Collection on the lowest level of the stackroom is a temporary measure. The completion of the present stacks in

the Old Chapel is urgently recommended when prices warrant in order that necessary expansion space be provided for the library.

A Digest of the Curator's Report

The Historical Collection is an invaluable library of over 20,000 catalogued books, periodicals, pamphlets, manuscripts, et cetera. Since the Collection comprises the largest library of Baptistiana in America, its addition to the Divinity School Library of 87,100 volumes greatly increases our prestige among theological and research libraries. By action of the Historical Committee of the board of trustees meeting on October 24, 1948, the Samuel Colgate Baptist Historical Collection is "for reference use only" except that "such items as may be necessary for special research, may, at the discretion of the curator, circulate for a short period of time." Professor Trost, librarian of the Divinity School, was appointed curator of the Collection and Miss Etta M. Cook, a member of our library staff on a half-time basis, was appointed as an assistant in a half-time capacity. The high spot of the year was the public opening of the Collection on February 23rd. On display were 180 items of unusual interest covering nearly 400 years of Baptist history.

It is suggested that faculty members call to the attention of Baptist audiences the importance and uniqueness of this Collection, urging members of the churches to send to the Collection such publications as are germane to the Collection. Alumni should regard the growth of the Collection as one of their high privileges.

The Students

We graduate this May a class of normal size which is considered by the faculty to be of more than average ability. Two of these men are awarded financial help for further study. Earl Abel will be at Cambridge University in England beginning with the Michaelmas term, and Charles Rich has applied for entrance to the Graduate School of Yale University. More than enough new students have been admitted to replace those who are graduating. The large proportion of married students creates many problems. It is difficult to secure suitable quarters for them and their families. Naturally they do not make regular use of our refectory. They scatter and decentralize our campus fellowship. To remedy this an "all-school luncheon" on Thursdays has

been instituted. Faculty, students, and staff are thus gathered in the refectory once a week for an hour. The trustees have underwritten a low-cost meal so that none would be denied this close association which has proved a valuable centrifugal force.

The Future

There are many problems to which we are seeking solution and several ventures under serious consideration. The president's report for the year is not a proper place for the projection of the unrealized. It may, however, be helpful to list some, such as: our educational objectives and philosophy, faculty salaries, a revision of the catalogue, the production of promotional school literature, a summer school, in-service training for the Baptist ministry as a whole and for ministers of all denominations in our vicinity, lay and church financial support for the seminary, an effective direction of field work, making our superb physical equipment the religious center for a wide community.

Those recommended by the faculty for degrees are:

Earl Albert Abel
Robert Bryce Benjamin
Donald Meredith Cobb
Andrew Carey Davison
Robert Henry Emmons
Edmund Westbrook Fetter
Chester Frank Galaska
Robert Gray
Granville Greenwold
Robert Elmer Grimm
Edward Gunther
Glenn Edward Hanneman
John Alexander Hester
Frederick Herman Hoffmann
Theodore Samuel Horvath
Ralph Charles Hutchinson
Jackson Lee Ice
William Austin Irish
Paul Edwin Jaynes
Albert H. Kamm
John Earl Naegele
Walter Bourne Price
Edward Thorpe Read
Charles Mark Rich
Luther Milton Ridgeway
Clifford Stuart Robertson
Robert Jackson Rumsey
J. Ralph Shotwell
Patricia Kelly Walker
Rollin Daniel Williams
William H. R. Willkens
Clyde Smith Wolf
William Hubbard Work
Robert Fred Zimbelman

THE ANNUAL MEETING

of

The Baptist Education Society

of the

State of New York

ROCHESTER, N. Y.
MAY, 1949

MINUTES OF THE ANNUAL MEETING OF THE BAPTIST EDUCATION SOCIETY OF THE STATE OF NEW YORK

The annual meeting of the Baptist Education Society of the State of New York was called to order by Acting President William S. Abernethy in the Assembly Room of the Colgate-Rochester Divinity School, Rochester, New York, on Saturday, May 21, 1949.

Prayer was offered by the Reverend G. Pitt Beers.

The minutes of the previous annual meeting, May 18, 1948, which were published and mailed, were approved.

Mr. Howard J. Henderson, Chairman of the Nominating Committee, presented nominations as follows:

President

EDWIN T. DAHLBERG ..... SYRACUSE

First Vice-President

STANLEY HAZZARD ..... NEW YORK

Second Vice-President

WILLIAM S. ABERNETHY ..... WASHINGTON, D. C.

Honorary Vice-Presidents

CHARLES C. TILLINGHAST ..... NEW YORK
JOSEPH C. HAZEN ..... SUMMIT, N. J.
WILLARD S. RICHARDSON ..... NEW YORK

Secretary

WINTHROP S. HUDSON ..... ROCHESTER

Treasurer

FREDERICK A. PIOTROW ..... ROCHESTER

Board of Trustees

Members Until May 1952

EVERETT N. CASE
KENDALL B. CASTLE, JR.
JOHN K. COLGATE
GEORGE R. COOLEY
J. SAWYER FITCH
HERBERT P. LANSDALE, JR.
EDWIN McNEILL POTEAT
ARTHUR L. STEWART
PAUL F. SWARTHOUT
WILLIAM S. VAUGHN

Ballots were cast electing unanimously the above nominees.

The following members were appointed by the President to serve on the nominating committee for the ensuing year:

Howard J. Henderson, *Chairman*
Charles W. Carson
J. Sawyer Fitch
Arthur L. Stewart

The annual reports of the President and the Treasurer were distributed. They were accepted and ordered filed.

Gold Keys were presented to Mr. Kendall B. Castle, Sr. and Dr. Herbert S. Weet in recognition of their long service on the Board of Trustees of the Society.

Dr. Luther Wesley Smith, Executive Secretary of the Board of Education of the Northern Baptist Convention, spoke on the topic: "The Responsibility of the Churches for Theological Education."

No further business being presented, the meeting was adjourned.

WINTHROP S. HUDSON,
Secretary.